THE WHOLE PSALMS

Translated into English Metre

MATTHEW PARKER

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THE WHOLE PSALMS

Translated into English Metre

Translated by: MATTHEW PARKER

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Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leeser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leeser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, "'Variety of Translations is profitable for the finding out of the sense of the Scriptures.' "'Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

It is in this spirit and for this purpose that the Bible Versions Reproduction Series has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction.*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

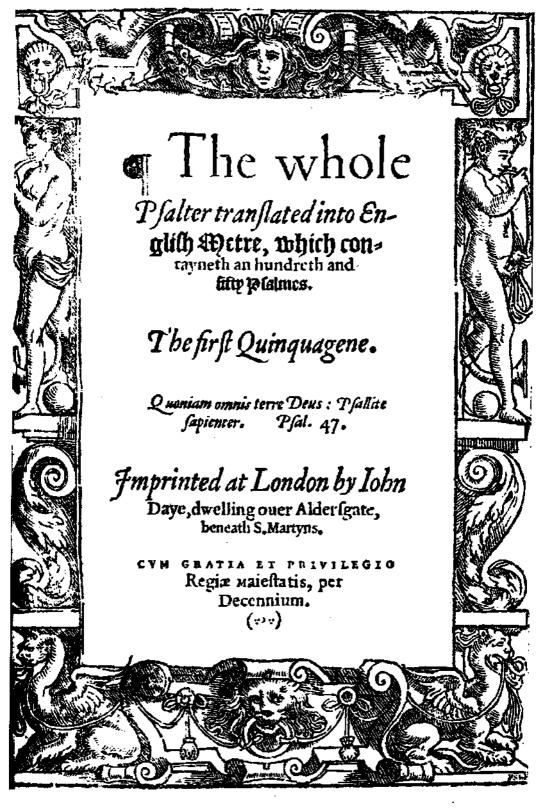
Graham Maxwell (Charter Member #12)

Bill Chamberlain

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Ad Lectorem.

Hec quicunq legis, su flexu & acumine vocis
In numeros numeros doctis accentibus effer,
Affectusq impone legens, distinctio fensum
educet, co ignauis dant internalla vigorem.

Tothe Reader.

F thre good frend: thus muche I crane, These few requestes I say: No browes to bende: but first withsaue, To indge by like alsay.

And if ye lpic: as much ye may, where trayd amille I have: To mend where I: went out of wap, with art more lad and grave.

But reade it round: and backe it not, as fumblyng boot with long:

Orpselle them found: and racke them not, as learners vie among.

Accent in place: your bopce as needth, note number, popute, and time: Both lyle and grace: good reading breedth, flat berfe it regith fublime.

Dblerue the trapne: the sealure marke, A orell with note in close: Unthmedogrell playne: as bogs do backe, ye make it els to lose.

Reade oft inough: well spell the lyne, less fart to heare by vie:
If perie be rough: no fault is myne, if ye the care abuse.

iv But princepall thing: your lute to tune, that hart may ling in corbe: your vorce and living: so fine to prime, to loue and serve the Lorde.

Paule. Epbe. 5. Col. 3.

Syng Pfilmes and hymnes: and fonges on hye, To God your felues among: But fing in hart: make melodye, To God geue thankes in fong.

Iames. V.

I flad ye be: and beare the crolle,
In faith pray ye contrite:
If glad ye be: and feele no lolle,
Sing 18 falmes of thanks aright.

Dauid, Plalme. 33. 47. 68.

IN Lute and Harpe: reloyee to fing,
Syng Pfalmes in decachorde:
Of all the earth: fith God is Kyng,
Syng wifely feare the Lorde.

Ielus Syrach. 44.

The fathers olde: both lought and found, Sweete mulikes moodes full fine: The Scriptuce longes: they did expound, Their hartes were all devine.

Ielus Syrach. 32.

Where hearyng wanth: spare wordes the more,
And modestic allow.

Of the vertue of Psalmes.

Hat man hath hart: in heavines With fundry cares oppress: And would have helpe: in redines, A o heale his thoughtfull bress.

And pet by man: in swertie, for Philike want his cure: Thus let in hard: perplexitie, To God yettrufting sure.

Let him beholde: the melodie, of Dauids blillefull harpe: In Plalmes there fynde: his remedie, He may of care to tharpe.

Afforeme foe: or ennemy,

Path walted all the coaltes:

Po helpe thou canti: have luerly,
more strong to balont his boaltes.

If the cues thy goodes: have caught in net, And have made thee ful bare: In Plaines thy mynde: if thou do let, they will thy lolle repayze.

If woung thou beeft: by typannie,
And vanishte out of land:
Thou may it releaue: thy miserie,
Content by Plaintes to finid.

If trayne be layd: all craftely,
In spite to trap thy way:
Lake Davids love: than redily,
And bid thy foes go play.

Alife

Abou

Thou mournit and sighelt: in doulefull hart, by death thy children gone:
If plaines thou takelt: in gholity part,
They will allwage thy monc.

In house and land: if poote thou lye, downe cast on both the lanees:

Pere mail thou have: recoverie, for all that thou canties le.

If panges and paynes: both tharpe and fell, with gripes the body wignges: Sweete Paulds harpe: can eale thee well, for it good Philike linges.

Is borne thou be: enuiouslie,
In skorne and great distapne:
Bo patrone thou: canst better spie,
then Wanids life and raigne.

The hie degrae is low deced, by fortunes turneng blaft: If Paulds Cate: thou feelt reced, thou that be left agast.

Thy fieldes lye all: in baren lost, by burning Sunne his heate: To Danids welles: if thou relost, His dewes thy forle that we etc.

Agapue if they: be overflowne,

By rage of water Areames:

If Panis Plaimes: thou makest thine of one,

Thy lople must feele his beames.

(D foolishe ment: that marke the Ikie, The Starres and Planets gate: By them to learthe: their destenie, and so repose their state.)

And thus what wo: or milerie, may move or freat thy hart: In Plaines thou mayli: have remedie, to beare all payne and wart.

Pot beare them well: I onely faie, but them expell ful frong: Who like in bart: can them defraie, as Danid did among.

Pot thus alone: half thou thine eale, of worldly griefe and payne: But here thou maple: all foules disease, by comfort liveete restrayne.

So beepe in some: no wight can bee, no conscience to thrall: But prest reliefe: here may he lee, to regle his deadly fall.

No wight can be: so burdenous, mans senses harde to presse: But Platmes that be: so vertuous, can some the weight redresse.

Pow go and fearthe: the Discipline, of mortali men to vayne:
Who taught by wit: or fort denine, of them these helpes to gayne.
A.iii.

So foule that thou: beceived bee, to trult their rules and lawes: As dreamers be: which thinks to lee, all wealth within their clawes.

So now to men: and beg their art, in licknes thee to laue:

By meanes butrue: to heale thy limart, where Sod thy hact thould have.

This Prophet here: forbiddeth thee, thus once from God to ftrap: Even he that harpth: all melodic, of godly wisdomes way.

For what thou readle Saint Austen holdth, in law or trocies true: In Proverbs wife: or prophets olde, the Plaine doth it renue.

Both lobat is palt: and tohat to come, the plaime both it perfourme: It is a law: in perfect some to maners them to fourme.

Though Scripture boke: sayth Athanase, Status ani of vertue rule ithie:
n:arum in Pet Psalter boke: of soule it hase,
Psalmis. the state for ethe degree.

In other book es: where man both loke, but others wordes feeth he: As proper hath: this onely booke, most wordes his owne to be.

the Pfalmes,

It is a glaffe: a myrrour bright, for foute to lie his state: A garden fayre: all fully bight, with herbes most delicate.

A treature houle: ye may repute, this boke of all good lose: All whollome fame: to distribute, to ethe mans griefe and fore.

For who belyghth: them well to king: his mynde thall fele a grace t Df finne both bulde: the curled fing: and bertue come in place.

The Plaines layth he: in verte be foide: and timed by mulike (wate: The eare to please: of youg and olde, so Danid thought it mate.

Iolephus layth: and Philo mighth, That Danid Petres made: Quinquemetres: lowe trimetres, by mulikes tract and trade.

For that that is: commended both, with tune and tyme aright: It links more sweets: and deeper goth, in harte of mans belight.

D wondrous fact: of God I late, in his device to playne: Though we be teene: but fing and plate, the louisyst winth his gayne. B.1. Lib.7.14de. anti. c.12. Eufeb. lib. 2.cap.16. 17. The Platter boke: of Platterie, an instrument so name:

For that the Platmes: most commonly, to it were tuned and framde.

And who that noth: and hath it waighde, how Plaimes by Petrego: Can blame no art: by rythme to laybe, normalike squard therto.

Thus Bernard finiste: in holy rede, Chailtes death revolued in rythme: So Ambrole lage: and worthy Bede, thought this no thame or cryme.

And what is herse: but rythme to name, in Lattine, Frenche, as Gricke: Our Englishe verse: I count the same, though all men hit not leke.

The Plabnik Anyde: with funed longe, the rage of myndes agak: As Pauld did: with harpe among, to Saule in furye call.

With golden Aringes: such harmonie, his harpe so sweete did week: That he relieve: his phyenesse, whom wicked spates posses.

Both Powle and James: in their denile, bid Plalmes with voyce to ble: In hymnes and longes: livete exercise, Ao God in hart to muse.

the Psalmes.

Who tunes and rythms: as alke their kyndes, to Plaimes can frame I faie: The fivete in Crength: for that he syndes, must beare the bell awaie.

Ind. 14e

The linging man: and Poete mult, with grave devine concurre: As Davids skill: all three discuss, when he his harpe did sturre.

Depart ye longes: lasticious, from lute, from harpe depart:

Deve place to Plaines: most vertuous, and solace there your harte.

Pe fonges so nice: ye sonnetsall,
of lothly lovers layes:
Pe worke mens wyndes: but bitter gall,
by phanties penithe playes.

My readers all: now mult I pray, in worth to take my payne: I ment but well: as well they may, meane well, and winne some gayne.

As some before: the lyke hath playbe, of Plakmes to pike their choyce: And them in ryme: so syne have laybe, to sing with musikes boyce.

Then some in prose: most learnedly, have sournd the phrase and worde: Some glose have made: full diversly, yet sang in good accorde.

B.ii. That

Of the vertue of

That some in verse: right latenly, have strunged Paulos harpe: They have their landes: most worthely, their paynes ought no man carpe.

Perein because: all mens delight, bene diverse founde in mynde: I sournd the Plalmes: all whole in sight, in rythmes of divers kynde.

And where at first: I fecret ment, but them my felfe to fing:
Pet frendes requestes: made me relent, thus them abrode to bring.

Expresse his pen: in exercise, who list, he may, that can:
By this is wrought: no preindice,
I trust to God or man,

Werle cleare to frame: was first prefence, I followed Pieromenent: Whird Chaldey glose: fourth senentie sence, rythme, tyme, were sist and sept.

So Catablus: and Pellicane, in truth were not recede: So: Hunter yet: 0: Pagnyne playne, in tonges were fled for cente.

From Ludolfe that: Carthufian, the collect mold beryueth:

Po prayle pardy: to any man, to hide, by whom he thrineth.

the Pjalmes.

Who more will learche: how here it goes, let him the Hebrew trye:
Where wordes were frant: with texts or gloke that want Joid supplye:

And that in some: reportes be found, and wordes as spare put to: They may be lest: the sence yet sound, though Hetre varyth so.

If some be blambe: to rythme to thicke, transpose the wordes ye may:

The lest by right: may Pomus kicke, the beame so some away.

If some will carpe: so light a warke, grave Psalmes in rythmes diplayde: Let Pichol heare: befoze the arke, how David daunced and playde.

2, Reg. 6.

Withere lences firaninge: off dinertly, be fienc in writers faill:
I did yet pen: my fantalie, let others do their will.

Preliming not: yet thus in Aght, as I could this do bell: Py Lute was let: in whole delight, these tunes denine to wrell.

And pet good frende: beare then with méz, though wordes be kraynd among: The verle and phrase: fork breuitie, I sude pet sence most strong.

B.iti. Re-

Of the vextue of

Require not beere: great difference, In wordes to ofte the fame: Although to feele: great violence, I might not chaunge the name.

Concepue in hart: no gricle to loze, wordes olde so ofte to vewe: Thy gayne therby: is wrought the more, though wordes be never news.

How can we fiele: facietie, in fourmes of godly speache: The soule which fielth: advertitie, loves playnes health to leache.

Among gay wordes: that hart were time, thereofte bendeth first: She doth not gate: on buthe so greene, or suchth the post for thirst.

Right path of truth: molf earnelly, God graunt we holde in there: To bue to God unfeinedit, In hart with one accorde.

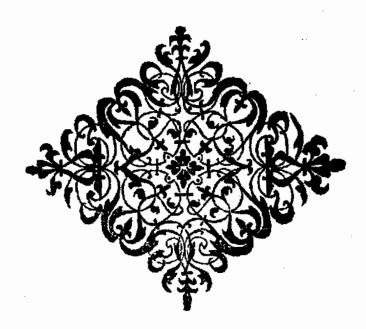
Us long thould mone: as spite therby, might tunes in concoide ling: God graunt these Plalmes: might edifie, that is the chiefest thing.

So els if tune: should reason rule, and senses brute have will: Wo fleshly lust: might boyce recule, and soule bive barrenstill. populaine bayne: to ling in vopce, o; thus to let in rythme: Repyne not frende: at this my chopce, bouchfaue my reliful tyme.

Werse harve in mouth: while off I chowde, I spied therin no walk: Cleare sent to mynde: moze swétely slowde, earst thus not felt in tall.

Por yet of this: I do repent,
fith thus my hart I ealds:
Indge Reader well: my good entent,
fo thinks that God be pleake.

All the lod to indge: thy neighbours caule, may the the loke befall: Then feare thou God: and kepe his lawes, now this is ende of all.



Do not a little meruel at and commende thy conflant

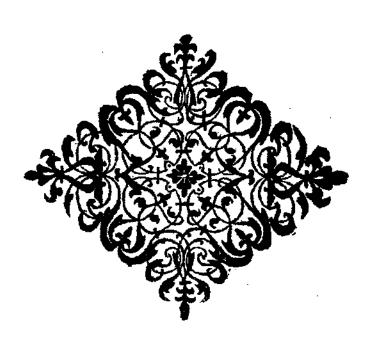
Ан. Dom. 379 •

purpole in Chiffe (trende Marcellyne) not onelye for that thou pooli so, valiantly beare this present advertis tie, wherin thou half unfered right many paynefull difplefures: as, for charthou ball not call of a renounced the continuali fludy: for when I enquired of the bearer of thy letters how thou spects thy lyfe after thy licknes, I buder stoods plainly, y thou wholy appliest all thy diligence to boly ferinture, but more inequally to the booke of y platines labouring with the felfe to this ende, that thou mightelf comprehende the lecret hidden fence of energe vialine: for which thing I must love ther so much the more, for that I my felfe beare to great affection toward that booke, as to none almost so muche in all the whole Scripture, the rather to enflamed therunto by the perivation of that auntient olde father 19hiloponus, who once in a learned difcourse that he bouchsaued to make buto me made enident demonstration: that whatsoener was conterned abroade in the whole Script ure, was fully ereported in the Platter booke: So that the matter of the v. bookes of Moles_ the substance of the m. bookes following, the bookes of the hinges with their lupplementes, all the mysteries of Chailt, a of the vocation of the Bentiles, which were trea ted by the Prophets in their bookes severally: The bokes of the Plaines (beyng wel relembled to a vicalant garden of all deliciousnes did vainerfally by Agetre expresse them all, by playing them as it were sweetely byon musicall in= firmmenter. In whiche his conference he also noted, that the booke of the 19 falmes had this peculiar grace and obformation chicker by it felfe, that beside other matters by which it hath an agreable proportion and fellowship, with other bookes of the feriptures, it bath this in a marucious confideration proper to bimfelf alone (layth be) that it cos terneth the motions, the mutations, the alterations of cuc ry mans bart and conscience described and linely paymed to his owne light, so that if a man lift, he might eafely gas ther out thereof certains confiderations of dinfelle as out of a bright glade and playne paterne (et before his face. lo therby to resourne hindelse as he red therin: for in other bookes

booker (layth he) onely we heate the picceptes of the law, xvii is but oughte to bee done, and what budone, we heare the matter of prophery to the entent we mould not bee ignoraunt of Christes comming buto be in the flesher further: more, we reade the hillories, wherey the actes of kynaes & holy fathers might be knowne a brought to remediance. but in the bookes of the 19 falmes, over and above that, we learne and beare all thefe forelaid things lufficiently; there eurry one may fee and perceive the motions and affections of his owne harrand foule, both to fee whereto he is incliried, and where he is frequed and purched, so that he maye hanc a very good fouring of prayer cherfore, not that thefe morions flould lightly fal from his confideration, affootic as he have hard their but to learne bow he may beale thefe his affections and pations by worde and by deede. There te in other bookes wordes and fentences, which forbid dis vers vices and enormities, but this booke preferiveth a forme, how a man may be cleare of them, & how to anophe. them. As in example, we bee bidden to repente bs. a to do penance. & told further we be, that truly to revent be, is to cease from simming: but in this booke is there a sounc fer out must be how to do penaunce, and what is meete to be laid vielently at band in that case and state. Furthermore \$.19aule teacheth in his doctrine, that tribulatio morketh varience, varience bringeth in probation, and mobation becapeth hope, a hope is never all amed, but in the plaime is fer our howe tribulation flould be bome, and by what makes encry one of be is tryed and moned, and what kind of prayer we may ble to come by this hope in Bod. Also it is commaunded in piecept, that we houlde gene thankes mail chinges. Rowe both the Waime expresse, what is incere to be layd when we do gene thankes. Moreoner, we beare of other places of Scripture, that all fuch as wil time godio in Christ. Chall suffer persecution a advertirie: where in the islaimes we leave how we findle be affected when we be exilde, and there to fice from tyrannye. In their we learne who they be which inffer perfecution, a what thank full pravers they ought to offer to 150d, whiche be escaped and belivered from the purface of their energies. So like= wife we be charged to bleffe the Loid, and to laude him in all thinges, but how and in what fourme we fould praise god, and what words we flouid pronounce in our laudes

C.i. litt= xviii finging, we have that instruction in the plaines oneive. To be flore, we may there finde in enery cale as may tyle most denine longer and batters, perceining as wel to our sclie in person, as to our doynacs and state what some we be in. There is also in the Plalmes (layo he) one other mer uclons thing to be expended: For when in other bokes of Scripture belide, we reade such thinges as the holy fathere eveber frake in worde or did leave in writhin (we fo reade them as though we femed but to recite and rehearle them onely, and they which doo beare vs when wee reade fuch matters. Araight way they conceive in their imagination that they be other mens wordes and dedes that they beare, and in fuche fort are they enflanced to those matters so rehearled that they bend theinsclues to be as followers to them to counterfayte the like. But who focuer take this booke ut his bande, he reputeth a thinketh all the mordes be readerd (execut the wordes of prophecy) to be as his veev owne wordes spoken in his owne person, year and who foeuer do but here them reade, he is fo affected to them as be were the very man that read them, or first spake them, and to is divoled to warde the wordes of the vertes, when they bee becred, as they were properly his owne enclos worder first by him concepued and pronounced. So that be shall not esterne the in a singuler respect, referring those wordes to the persons of the Patriarches, or of Phoyses, or of any of the prophets: for as much as the plaine without respect of persons do express as well the rightcous man, which obeyeth gods precepts, as the finners which transgreffe his preceptes, with all their deedes they do, So that all maner of men must needed be comprehended in them. as of whome the 19 faintes make so plaine mention. And verely me thinke the plaimes be to him, which lingeth the as a glade where he mave beholde the whole affections of his foulc, which to becered to his owne light, he may be clare forth to other: for who that beareth a man readyna fuch kynde of poelie, budoubtedly he taketh it to to himself as it were onely of himselfe, and so while conscience harbe remode in the heavyng, he is therby compunct and flyred to reventamice. & formerrine hearing what grace the plaim doth expresse as done by Christe to his electes, and what hope they may have in him be must needed in the contema pla-

placion thereof begin to retopte in his conficience and gene Bod his chankes, wherupon he which that ling the chico plaime, in beholding his owne aduerlitie, he thall fo res poste it, as though they were his owne very wordes. who that shall rehearse the ro, and 17, plaines. He shall so better them, as he pronounced his owne hove and truft, who that read the friplatine. to sveaketh be the woodness of a penitent contrite barte, as they were his in deede. And who that mayeth the 54.56.57.142. De is not lo difpoled in them.as though be would weake of lome other which fuffreth perfecutis on but as he himselfe telt the same in deede, and therfore, fingeth to Woo those woordes as dis very own worden and pericions. (333)



3

Of the Use and vertue of the Psalmes by Athanasius.

LI holye Scripture is certenly the teacher of all vertue and of the true faith: but the booke of the Pfalmes doth expresse after a certaine manner the verye state and condition of the soule. For as he whiche entendeth to present himselfe to a kyng, firste will compounde with himselfe to set in good order both his gesture and speache, least cls he might be reputed rude and ignoraunt. Euen so doth this godly booke enforme all fuche as be defirous to leade their life in vertue, and to knowe the life of our faujour, which he led in this bodely converfation, put ting them in mynde in the reading therof: First, of all their affections and passions, wherto their soule is inclined. Moreouer, the Pfalmes forme and reacheeuery man with divers instructions, whereby he maye not onely espy the affections and state of his soule, & to winne a good paterne and discipline, how he may please God, but also with what forme of woordes he may amend himfelfe, & how to gene God due thanks. least if he should speake otherwise then were conuenient, he should fall into impietie by his vnreuerent estimation to God, for we must all make an accounte to the judge, as well of our enill dedes, as of our idle wordes.

If ther fore then wouldest at any tyme describe a vielled man, who he is, and what thing maketh him to be
lo: thou half how in these plaimes. Blessed is that man
which hath not walked in the counsaile of the ungodly...
Blessed is he whose unrighteousnes is forgenen 32. Blessed is
bethat considereth the poore 41. Blessed is the man that feareth the Lorde 112. Blessed are all they that feare the
Lorde. 128.

If thou wouldst rebuite the Jewes for their spite they have to Christ: thou halt: Why do the Heathen rage. 2.	z XXi
If thine owne familiars purfue thee: and if manye	4
rile against thee, fay: Lord how are they encreased, 3.	3
Heare my prayer O Lorde. 143.	
Afthus in thy trouble thou half calo on God, and half	
taried upon his helpe: and woulds gene him thankes	4
for that he hath heard thee with his helpe, sing. Heare	
me when I call. 4. I am well pleased. 116. I wayted pati-	
ently for the Lorde. 40.	
If that thou feelt that eudl men lay fnares for thee, &	æ
therfore delirest Bods eares to beare the prager, lyng:	5
Ponder my wordes O Lorde. 5.	
If thou feelest Gods decadfull threates, seels the felf	6.
afrand of the: thou may tag. Q Lordrebuke me not 6.	O .
O Lord rebuke me not. 38. O Lord God of my faluation.88	
If any take countails against thee, as Achitophell ded	
against Dauid, if thou be admontshed thereof, sing. O	7
Lorde my God. 7.	
If thou in beholding the grace of our fauieur to this	8
on every fide, specially for the restoring of manky not to	0.
faluation: and woulds speakethereof in meditation to	
God, ling O Lord our gouernour. 8.	
If so agayne then wilt fing in gening thanks to God	_
for the prosperous gathering in of the fruites, ble the	9
lame. O Lord our governour. 8.	
If thou wouldest have thine adnerlary kept back, and	70
thy foule fauce, trult not in thy felfe but in the forme of	10
God which can do it: and say I will gene chanker. 9.	
If thou percepuell God to be worth with his people,	11
as though he regarded them nothing, thou half to pacific	
bint to complay ne therof: Why standst thou so far of 10. O God thou hast cast vs out. 60. O God wherfore. 74.	
If any ma insuld put thee in feare, have thou thy hope in God and fing. In the Lord put I my trust. 11.	13
If thou beholoft the pipoe of many men, and feel ma	7.6
At those desorber the bishe or many meniation term ma	13,
	

xxii lice to abounde, so that there is no godines among men repayse thou to God and say. Helpe me Lorde. 12.

If there aductioned be long in waste against thee, bispape not as though God had forgotten thee, but call by an the Lord, and sing. How long O Lord, 13. Heare my crying O God. 51. My God my God. 22.

If thou hearest any to blaspheme god in his providece be not pertaker with them in wickednes, but make has

to God and lay: The foole hath fayd. 14. 53.

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2 I

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If thou delired to know who is a Citizen of beauen: fing. Lord who shall dwell in thy tabernacle. 15.

If thou halt neede of prayer for fuch as be against the and have closed thy soule on every side, sing: Preserve me O God. 16. Heare the right O Lord. 17. Bow downe thine eare. 86. Lorde I call upon thee. 141,

If thou half estaped from thine enemies, and art deliuered from them who pursued thee, sing thou: I will love thee O Lord. 18. My fong shall be of the lowing kindenes of the Lorde. 89.

If thou doos wonder at the order of thinges created by God, considering the grace of the deupne providence syng: The beavens declare. 19. and 24.

If thou feelt any man in advertitie, comfort hym and

pray for hym. The Lord beare thee. 20.

If thou percepuelt thy felfe to be defended and fed by God, and to lyue prosperously, resource therin, and sing:

The Lord is my shepcheard. 23.

If thine enemies colpire agagnit thee, lift by thy louis to God and lay: Unto thee O Lord. 25. and thou that

elppe them to labour but in vayne against the.

If thine enemies cloulter agaynli thee, and go aboute with their bloudy handes to deliroy thee, goe not thou about by mas helpe to revenge it, for all mens indgements are not trulky, but require God to be the indge, for he ablone is indge, and lay. Bethou my ludge. 26. Pleade thou my cause. 35. Gene sentence with me. 43.

Zſ

If they presse more serrely on this, though they be in numbers like an armed holf, feare them not, which thus reject this: as though thou were not announted and e	24	xxiii
lecte by God but lyng: The Lord is my light. 27.	-	
If they be yet so impudent that lay wayte against thee	25	
so that it is not lawfull for thee to have any vocation by	- 7	
them, regard them not but lyng to God: Unto thee wil		
I crye. 28.		
If thou wilt erhort & pronoke kyngs & princes, to sub	26	
mit they powers to God, and to regard his hono; fyng:		
Bring unto the Lord. 29. God standeth in the congregatio. 82		
If thou renuelt and builde thyne house: bothe of thy	27	
fonle inhereto thou recepuelt God to holf, and of thy te-		
popall habitation, lyng: I will magnifie thee. 30. Great		
is the Lord. 48. Except the Lord build the house. 127.		
If thou lett thy felfe had in hate for the truthes fake	28	
of the fredes and kinffolke, leave not of the purpole, noz		
feare them which be against thie, but thinke on & whiche		
follow: and fing. In thee O Lord have I put my trust. 31		
If thou behold fuch as be baptifed and fo delivered	29	
from the corruption of they byth, prayle thou the boun-		
tifull grace of Bod and fing. Blefed is he whose varigh-		
teousnes is forgenen. 32.		
If y delightest to ling among many, call together righ	30	
trous me of godly lyfe and fing: Reioyce in the Lord 33		
If by chaunce thou fallelt amonges thene enemies, &	3 I	
yet half fortunably escaped them, if therfore thou wilte		
gene thankes, call together make men, and ling: I will		
alwayes geue chankes. 34.		
If thou feel inycked men contend among themselves	33	
to bo mischiefe, thinks not that they nature both impell		
them by necellitie to worke linne againste they, livel, as		
certaine heretikes suppose, but consider the plalme. My		
barte sheweth me. 36. and thou shalt percerue that they		
be to themselves their owne occasion of Annyng.		
If thou feelt how wicked men doo much wickednes &	33	
C.iig. that		
•		

that yet limple folke prayle luch, when thou will abuto. XXIV nilbe any man not to followe them, to be like buto them because they shall be sportly rooted oute and bestroyed: speake to the selfe and to other. Fret not the felfe. 37.

If thou half decreed to take hede of thy felfe, and feelf thene encine approchane thee, as to fuch, the advertary is more progresed to come with allault, and therfore wilt prepare thy felfe fpng. I fayd I will rake heede. 39.

If thou feel many posemen to beg, and will shew pis ty to them, thou maple both thy felfe recevue them to mer eve, and also exhorte other to doo the same saving: Blefsed is he that considereth the poore. 41.

If thou half a defire to Godinard, and hearelf thine e. nemics to bybeapde thee, be not troubled, but confider lubat fruite of immortalitie rufeth to ther for this defire: comfort the fonle with hope to God and fo therein release uving and affivaging the hearines of thy lyfe, fap: Like as the bart defireth the water brookes. 42.

If thou wilt remember of Gods benefites which he dpd to their fathers, bothe in they, out going from Co gipt, as in the deferte, and how good God was to them. but they buthankefull to hyin. Thou halt: heard with our eares. 44. Heare my law. 78. My song shall be alway of the loving kindnes of the Lord. 89. Heare my prayer, 102. Ogene thankes unto the Lord. 106. and 107. When Ifraell came out of Egipt. 114.

If thou half made the refuge to God and half eleaped fuch trouble as was prepared against thee, if thou welt gene thankes and their out has kyndnes to thee, frig: God is our hope and strength, 46.

If thou wilt know how to gove thankes to God whe thou doolf relost to him with buderstanding found, ling O clap your handes together. 47. Great is the Lore. 48.

If thou wilterhost men to put toeir trust in the living Gob, luho ministreth all things aboundantly to god mes vie: 4 blameth the madnes of the world: which fueth their

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hey: God Pammon lo inordinately, ling: O heare this	,
ull ye people. 49.	
If thou would tall byon the blynde world for they?	41
prong confidence of their brute facrifices, and thew the	•
what facrifice God most hath required of them, lyng:	
The Lord the mighty God. 50.	
If thou half finned and art converted and moved to	42
do penaunce, defirous to have mercy, thou half woordes	_
of confession in. Have mercy vpon me. 51.	
If then half fuffred falle acculation before the king,	43
and failt the divell to triumph therof, go alide and lay.	••
Why boast thouthy felfe. 52.	
If they which perfecute the with acculations woulde	44
betray thee, as the Pharifeis dyd Jefus, and as the algo	• •
antes by Danio, discomfort not thy selfe ther snyth, but	
fing in good hope to God. Save me O God. 54.69. & Be	
mercifull unto me O God, 57.	
If thene advertaries which trouble the do bybragde	45
the, and that they which feme to be thy frendes, speake	
med against that wherupon if in thy meditation thou	
art somiohat greved therat, thou mails call on God, lay-	
ing. Hearemy prayer O God. 55.	_
If perfecution come fierce on thee, and bubewares	46
chance to enter into the caue where thou hydelt thy felf	
feare not, for in thys Arayte thou Chalte have expedient	
wordes both to comfort the and to put the in older eme-	
braunce with: Bemer cifull vnto me O God. 57. I oryed	
unto the Lord with my voyce. 142.	
If thou will confound hypocrites whiche make gloris	47
ous thewes outwardly, speake they convertion. Are	
your myndes fet upon right. 58.	. 0
If thy pursuers commaunde thy house to be watched	48
when thou art escaped, gene thankes to God, and grave	
it in the tables of thy harte for perpetuall remembraunce	•
and lay. Deliner me from myne enemies. 59.	A 4
If thyne enemies cruelly allault the, and would catch	49
D.i. the	

XXV

ovi	thy lyfe, offer the lubication to God against them, and be
	of god comforte: for the more they rage, the more thall
	Wan subdue them and sav. Na soule truely. 62.

nes, fearethou not, as though thou were there alone, but hauping God upe but thee, ryle to hym early in the mosning, sing. O God thou art my God, early will I feeke thee. 63.

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If there enemies would put the in feare, and never cease to lay trapnes so, the and picke all maner quarels against the though they be very many, gene no place to them, for the dartes of babes shal be they destruction, of thou sayes: Heare my cryeng O God. 61. Let God arrise. 68. Hast thee O God to deliver me. 70. In thee O Lorde. 71.

Je thou welt land God weth a Planne or hymne, ling Thou O God art praysed. 65. O be install. 66.

If thou askest mercy of God, sing: God be mercifull. 67 If thou wouldest syng to the Lozde, thou has what to say. O sing unto the Lordanew song. 96. and 98.

If thou halt neede to confesse God south thankes, sing In thee O Lorde have I put my trust. 71. Unto thee O God. 75. It is a good thing to gene thankes. 92. O gene thankes unto the Lorde. 105. 118. 136. O God my hart. 108. I will gene thankes to the Lord with my whole bart. 111. and 138.

36 If thou leed wycked men prosper in peace, be not of fended normoused there at, but say: Truckye God is lowyng. 73.

If thene enemies have belef the mayes whether thou fleet, and art thereby in great anguithe, yet in thus trouble dispayee not but pray, and if the prayer be hard, goue Conthankes and lay. I will cry to God. 77.

Althor personer fill, and defile the house of God, kill has elects, and call they, bodies to the soules of the appe, feare not their cruelty, but their puty to them in such the in such

fuch agany and say: O God the Heathen are come. 79.	ilvxx
If thou will enforme anyeman with the motherie of	* •
	59
the refurrection, fing: Heare O thou shepeheard 80.	
If thou wilt ling to the Lord, call together Gods fer-	60
uauntes on the featifull day, and fing: Syng we merely.	
81. O come let vs fing unto the Lord. 93. Beholde now	
prayse the Lord. 134.	
If the advertaries docke together on every fide, and	6 <u>t</u>
threate to delirop the house of God, and make their con-	
spiracies against hys religion: let not they numbers and	
power trouble the, fort hou half an anker of the wordes	
of thes Plaime. Holdenot thy tonge. 83.	_
If thou callest an eye to gods house and to his eternal	62
tabernacies, and half a delyze therto as the Apolile had:	
lap thou also. O how amiable are thy dwellinges: 84.	
If Gods wathe be cealed, and the captinitie ended,	63
thou half cause how to gene thankes to God with Da	
uid recounting bys goodnes to the and others with this	
Pfalme. Lord thou art become grations. 85. I beleued	
and therfore will I speake. 116. In the ende, In Jurye is	
Godknowne. 76.	
If thou will rebuke Paynyms and beretikes, for that	64
they have not the knowledge of God in them, thou maill	-t-
have an understanding to sing to God. Bowe downe	

thyne eare O Lord. 86. We or to us O Lord, not unso us. 115
If thou witte fix and know the differt that the catho-

like churche have from schismes: and wouldest convert them, 02 to discerne the church concerning the outward appearaunce, and somes therof: thou maps say. Her

Af thou wouldest know boto Doyles prayde to God,

f in hys meditation, recountying the brittle state of mans tyle, believed God to direct to his shorte life, that he might follow wisdome, read. Lord thou hust bene our refuge. 90 If thou wouldest comfort the selfe and others in true

religion, and teache them that hope to God will never

foundations are upon the holy hils. 87.

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66

67

luffer

xxviii	inter a foule to be confounded, but to make it volde and without feare to: Gods protection, lyng: Who fo dwel-
	leth under the fence of the almighty shall abyde. 91.
68	If thou wilt fing on the Saboth day, thou halt: It is
	a good thing to gene thankes to the lorde. 92.
69	If thou welt fing on the londay in meditation of gods
	worde, desiring to be instructed therein, whereby thou
	mayli rell in Gods holy will, a cease from all the workes
	and doctrines of vayneman: revolve that notable plaim
	Blessed are those that are undefiled in the way. 119.
79	If thou wilt fing in the leconde day of the Sabbothe,
	thou halt. O come let vs fing varothe Lord. 95.
71	If thou wouldest syng to the Lord, thou half what to
	fay: O fing vnto the Lord a new fong. 96. and 98.
72	Afthou wilt fing the fourth day of the Saboth lyng:
	O Lord God to whome vengeaunce belongeth. 94. for then
	whan the Loed was betrayed, he began to take vengeace
	on deathe, and to triumphe of it: therefore when thou
	readest the gospell. Wherein thou hearest the Telves to
	take counsail against the Lord and that he standeth volds
	ly agaynst the Denill, then sing the foresayo plaine. O
	Lorde God.
73	Af thou will ling on god Friday, thou half a comme
	batton of the Islame. The lord is king. 93. for their
	has the house of Gods thurthe builded and groundlye
	founded, though the exercise wente abouts to hinder it:
	for which cause ling to God the songes of triumphante
	victory, with the fayo Plalme, and wyth. Many a tyme
	have they fought against me. 129. and with Ofing un-
	to the lorde a new fong. 98.
74	If there be any captivity loherin thy house is layd wall
, .	and yet builded agayne, fing: O fing unto the lorde.96.
75	If the lande be vert with enemies, and after come to
• •	any rell by the power of God, if than wilt ling therfore,
	fing: The lorde is king. 97.
76	If thou confiderest the providence of God in hys go.
	nernaunce to over all, and wilt instructe any wyth true fayth

XXVIII

Tayth and obedience, when then half first personaded the to conselle themselse, sings Obe inful in the lorde. 100.	xxix
melius. 147. If thou dook acknowledge in God his indicial power and that in indgement he mireth mercy, if thou will draw the but him, thou half the words of this Plakine to this ende. My fong shall be of mercy and indgement. 101.	77
If for the imbecilitie of thy nature than art wery with the continual milcries and griefes of this lyfe, and moul belt comfort thy felfe, fing: Heare my prayer O lorde. 102	78
If then wilt gene thankes to God as it is medicongruent and one for all his giftes: when thou will hoo; thou ball how to intowne thy foule therunto. Love thefe.	79
Praise the lorde O my soule. 103. and 104. If thou wilt peavie Bod, and also moive how and for what cause, and with what worder thou mailt best to it, consider. Prayse the lorde ye servauntes. 113. O prayse the lorde ye heathen. 117. Behold how good. 133. Praise the lorde O my soule. 146. O praise the lorde for it is a good thyng to prayse. and Prayse the lorde O Hierusalem. 147. O prayse the lorde of heaven. 148. O syng unto the lord. 149. O prayse God in hys holines. 150.	80
If thou hall fayth to such thinges as God speaketh, & belough that which in prayer thou offerest: say. I belowed and therefore I will speake. 116. in the ende.	81
If thou fælell thy selfe to ryle bywarde in degries of well working, as though then sayoff with S. Paule. I forget those thynges which be behynde me, and set myne eyes on thinges which be before me, thou half in energy eraltation of thy progresse what thou mayelf saie in the the songer of the sayers. 120.	82
At thou best holden in the aldome boder straying and wand; pug thoughtes: and seels thy selse dealwen by them, whereof thou art some, then staye thy selse from thencesofth, and tary where thou halte sounde thy selse in fault, set the downe and mourne thou also as the Petreip people dyd, and say with them. By the waters of	83

of Babilon we face downe and wept. 137. Afthou percepuelt that temptations be fent to plone 84 the, thou oughtest after such temptations geve God the thankes and lay: O lorde thou hast fearched me out and knowne me. 139. If pet thou be in bondage by thone enemics, 4 would 85 Dest fayne be delinered fav: Deliner me O lor de. 140, If thou woulds pray and make supplication, lay. 86 Lorde I call upon thee. 141. I cryed unto the lorde, 142, Heare my prayer O lorde. 143. If any triannous enemy rule by against the speople, 87 feare thou not, no more then David did Goliath, but be, lene lyke Danid and fing. Blefed be the lorde. 144. If thou art elect out of low degree, specially e before o. 88 ther to some vocation to serve thy breihern, advance not thy felf to bye against the in thyne of me poiner, but gene God his glopy who dod chose the, and sping thou: I will magnifiethee O god my kyng. 145. AR third dos anilyary encided to pail third world the 89 leluya, thou half these: O gene thankes. 105. 106. 107. I will genethankes. 111. Blefed is the man, 112. Prayse the lorde. 113. When I frael came out of Agipt. 114. Iam well pleased. 115. O prayse the lorde. 117. O laude the name of the lorde. 135. O gene thankes. 136 Prayse the lorde O my soule. 146. O prayse the lorde.147 O prayse the lorde of heaven. 148. O syng unto the lorde. 149. O prayse god in his holines. 150. If then wilt fing specially of our Saniour Christ, thou 90 halt of hym in enery plahne, but molt chiefly in, Unto thee O lorde will I lift up my foule. 25. My harte is endityng of a good matter. 45. The lorde sayd unto my lord. 110 91 Such 19 faimes as the to his fainfull generation of hos father, and his corporall presence be these. In the lorde put I mytruft. II. Saueme O God. 69. 93 Such as do prophecy before of his most holge cross a pallion, tellying how many deceitfull affaultes he fufters ned for by, and how much he luffred be thefe. Why doo the

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vue exeathenrage. 2. Blessed are those that are undefiled	xxxi
in the way. 119.	
Such as expresse the malicious enmities of the Zewes	93
and the betraying of Judas, be thefe. Heare my prayer	73
Oged. 55. Holdnot thy tonge. 109. The king shall re.	
ioyce. 21. The lorde euen the most mighty god. 50. Gene	
the king the indgementee. 72. Saue me O god. 69.	
Such as describe his agony in his pallion, the cruelty	94
of the Jewes, the conditio of his death and sepul fure be:	74
My god my god. 22. O wide god. 88, and that he ful:	
fred not for hunfelf but for by is declared in the Plaince	
aforelayd 88. the seventh verse sayeng: Thine indigna	
tion lyeth hard vpoume. & in the 69.pfalme, in the fourth	
berse: I payd the thinges that I neuer tooke.	
Such as expound his dominion and his presence in the	95
fielh be thele: Preserve me O god. 16.	7)
Suche as thew his glozious refurrection of body be:	9 6 .
The earth is the lordes . 24. O clap your handes together . 47.	y 0.
Such as let out his alcention into heaven be thele.	
The lorde is king. 93. O fing unto the lorde. 96.98. The	00
lord is king ,the people. 99.	97
And that he litteth on the right hand of his father: The	98
110. plaime maketh manifest laying: The lorde sayd to	,,,
my lord, sit thou on my right hand.	
Such as thewe that he have authoritie of his father to	99
judge, cryselling his indicial power, both in condemning	
the dentil, and all wicked nations be thefe: 9. pfalme, the	
b. berse: Thou shalte rebuke the Heathen and destroye the	
ungodly. Genetheking the sudgementes. 72. The lorde	
euen the most mighty god, 50 God standeth in the congre-	
gation. 82.	
Thus thou mayst by reading these, beholde Christes	
mysteries, and what benefites the Lorde bath houen bs	
by hys Patinitic and pallion.	
Lo fuch is the flyle & fourme of the Plalmes for mans	-
ble and commoditie.	: *
If is to be rememberd that the beginning of the platins	
in this table, be according to the translation commonly be	
ion in chipthog a mot of the cramiatio octourer willimites.	

XXXII	Pfalmi quodammo	do sic constituti s	rtalij fint:	Prophetici.
1	Narratorij Biem Expolitorij Expon	rophetant de Iefu Chri- celesia & etiam sun- n afflictionibus. ntur in narratione. nunt felicitatem Dei dentiam, &c.	Con- ti- nen-	Promissiones de libe- randis pijs & perden dis Impys Historias cerum arscriptiones catitudinis.
7 2	Adhortatorij Adh Comminatorij Impi	locent quid faciendum omittendum. ortantur adbona opera. ecantur impüs essionem Ge.	Con- ti- nen-	Commendationes Gerbi De: Sisapera- siones traditionum. Condemnationes malorum hominum.
4 5	Gratulatorij fu. Inuitatorij Inuit	onfolantur in adues- ulantur in prosperis. ant ud iustitiamera- lum, Sc.	Con-	Exempla confoluti- ond & tentationum patrum. Mutuas picrum con- gravulationes
6 7 3	Obsecratorij Obse	rant inuocant crantur & implorant Des in necessitate. oftulunt de malorum ceritate.	Con- ti- nen- tes.	Pesitiones, Deplorationes prop- ter pecata & cala- natates. Accufationes, propter Sim adversariores.
4	1 . 1 "	gratias agunt. brant opera Dei,	Con-	Confessiones benefi- ciorum Dci & mira bilium operum esus
5	Exultatorij (Let	mur Ee.	fes.	Exultationes de per- ta Sictoria & libe- ratione.
		plures fimul Sel nes locos habens.	}	Videlicet, propheti- am, dostrinam, con- lationem, orationem, grotiarum, astionem

Eruditorij: Consolatorij:	Precatorij: Eucharistici: Mixti. xx
Lui prophetant	> 21.22.24.45.47.72.93.55.97.
2 ni denunciant & vaticinantur	>11.110.
2 ui naryant	9.49.50.73.78.87.89.105.114.115.
Qui narrant & confitentur	726.121.139.131. (127.137
In describunt beatitudinem.	71,32,41,112.128.
2 ms docene virouses	>15,101.119,125,143.
Zus admonent	≻37•
Zui exhortantur	>29.33.96.98.103.104.
Qui exbortantur cum cantico	>145.81.66.
Zui minanter impresantur.	>109.64.94.120.74.70.71.
Qui veterum exempla habent	≻60.77.1c8.135.80.
Zui in domino gloriantur	23,27.40,42.62,76.84.99,122.
Qui alacriter canunt	791.118,
Qui pronocant ad institiam	78.82.
Qui inuitant ad gratitudines.	₹67.95,107,134.
Qui precantur	>5,68,90,102,132,141,17,20,28.
Qui confitentur & plorant peccatum,	
Qui inuocant	>4.54.142.3.69.123.
Qui ad enentum votum & obsecra-	7.12,13,16,25,27,31,35,43,44
tionem	>57.59.61.83.86.88.140.
Q zi ad enentum folum	>3.26,69.70,71,79.80,123,130,131,
Qui accusant impios.	>2.10,14,36,52,53,79.
Qui in actione gratiarum funt	>8,18,30,34,46,63,85,116,124,126,
Discums hymnis canuns	×48,65.92.144. (129.
ni laudem anunciant	×113,117,146,147,148,149,150,138
Ini exultat de refurreltione	≥56. (III.
ui exultant tantum.	>100, E.j.

XXXÌV

V Eteres quatuor tatum musicos modos (quos tro-pos siue tonos vocarunt) celebres habuerunt. Scilicet Prothum: Dentrum: Tritum & tetradum, quibus recentiores superinstrux crut alios quatuor quasi collaterales, & hos ex gentium peculiaribus affectibus sic vocabulis notarunt vt Dorium, Phrigium, Lydium &c. quibus modis maxime trahebantur. Nam morum similitudine molliores in molliore gau dent tono, & natura hilares, Iucundioribus, triftes grauioribus modis delectantur, iuxta innatam quandam proportionem affectuum animorum, cum diuer sitate consonantiarum quibus occulta familiaritate excitantur.

g Octo tonorum distinctiones & proprietates.

Primus, modeste & religiose graditur.
Secundus, seuere cum maiestate tonat.

Tertius, Indignatur & acerbe insultat, Quartus, quasi adulatur & allicit,

Quintus, Iucunde delectat & ridet.
Sextus, Lachrimatur & plorat.

A Il manner of Scripture for that it is inspierde Anno Do-from God aboue (as necessary for instructio) is mini. 380. expressed by the determination of the holy gost

to the intent that all men in commen, shoulde gather out therof (as out of a storehouse of Phisike for the foule) peculiar remedies, every one of vs for our owne infirmities: for fuch Philike as a certaine writer testifieth will restraine great and many sinnes. Now where as the Prophetes have doctrine proper to themselues, and the bokes of the deuine histories matter by themselfe: the law haue his peculiar forme of teaching, and the Prouerbiall bookes have their seucrall kinde of exhortations. The booke of the pfaimes comprehende in it felfe, the whole commoditie of all their doctrines aforefaid, for it prophecieth of thinges to come, it reciteth the hiltories, it sheweth lawe for the gouernaunce of life, it teacheth what ought to be done, and to be shorte, it is a common storehouse of al good doctrine, which dotn aptly distribute matter to enery man peculiar to himself for it healeth not only olde festured woundes of the foule, but also can geue quicke remedy to suche as be newly made. It stayeth and comforteth that member which is ficke and corrupt, & preserveth that which is whole and found, it plucketh vp by the rootes (as much as is possible) all such euil affectios as do raign fo tirannically in the whole course of mans life, which effect it worketh as it were with agreable delectation initilling pleafantly into our hart, all fober honeflye. For where as the holy ghost perceived that mankind was hardly trayned to vertue, & that we be very negligent in thinges concerning the true life in dede, by reason of our inclination to worldly pleasures & delectations: What hath he invented? he hath mixte

E.ij. Í'n ivxxx

in his forme of doctrine the delectation of mulike, to thintent that the commoditie of the doctrine might fecretiye steale into vs, while our eares bee touched with the pleasauntnes of the melodie. Euen muche like as expert Phisitions vse to doo, when they minister their bitter potions to sicke children, least they should abhorre their helth, for the bitternes of their drinkes, for the most part they annointe the brinkes of the cuppes with hony. And for this ende bee thefe sweete and harmonious songes deuised for vs, that fuch as be children either by age or children by maners, should in deede haue their soules wholesomely instructed, though for the time they some but to sing onely. Furthermore, we see commonlye that they which be of the vulgare people, or of rude and groffe nature, can not redely beare away and kepe in mynde the graue preceptes of the Apostles or Prophetes. where yet the deuine pfalmes they fynge at home in their houses, and abrode they can recorde them. And certainly though a man were neuer fo furiouslye raging in ite and wrath, yet assone as he heare the swete tunes of the Psalmes, straight way is he asswaged of his fory, and must depart more quiet in mynd by reafon of the melodic. The plalme is therest of the soule, the rodde of peace, it stilleth and pacifieth the ragying bellowes of the minde, for it doth asswage and mollific that irefull power and passion of the soule, it induceth chastity, where reigned wantonnes, it maketh amitie, where was discorde, it knitteth frendes together, it returneth enemies to an vnitie againe: For who can long repute him as an enemy, with whom he ioyneth himselse in lifting vppe hys voyce to God in prayer. So that the fong of the Pfalme worketh cha. ritie, whiche is the greatest treasure of all goodnesse that can be, deuising by this inducement of concord finging the knot and bonde of vnitie, so ioyning the

peo-

people together after the similitude of a quiere in their vnitie of singing.

The Psalme is an introduction to beginners, it is a furtherer to them which go forwarde to vertue, it is to the perfect man a stable foundation to rest on, it is the swetce voyce, the onely mouth of the spouse of Christ the church. The psalme doth cheare the feastful day, the better to rejoyce, it worketh that same heavines whiche is heavines to godwarde: for the psalme is able to plucke out teares of any mans hart; though it be never so stony harde.

O wise and merueilous deuise of our heauenlye scholemaister, who could innent, that we should both pleasantly sing and therwith profitably learne, where by wholesome dostrine might bee the deper printed in vs: for that which with violence and force is learned of vs, is not wont to abide long, but that which entreth into vs with pleasure, and by souing grace it continues the lenger in our harres, it sticketh the faster in our memories.

Now as for the matter and content of the Pfalme, what is there, but that a man maye learne it there? Is not there to be learned the valiauntnes of fortitude? The righteou fnes of inftice? The fobernes of temperance? The perfection of prudence? The forme of penaunce? The measure of patience? Yea and what foener foundeth to vertue or perfection is it not there taught?

In the Pfalme is conteined absolute divinitie, both prophecy of christes comming in the sleih. The thretfull warninges of the judgement. The hope of our rising agayne. The feare of Gods punishmentes. The promises of everlasting joye. The revelation of all mysteries, all these be laide and couched up in the Pfalter booke, as in a great treasure house common to almen. Which booke the Prophet David framed most men. Which booke the Prophet David framed most aptly

xxxviii aptly (among many instruments of musike) to agree with the instrumente called the Psaltrie. Signifieng therby(as I can judge) the grace of God to come fro boue by the inspiration of the holye ghost: for thys onely instrumente of all other haue the cause of hys sounde from his upper parte, where the harpe or the lute by their wrestes have their found coming forthe out of the lower parte of them, but the platterye put forth the swetenes of his harmonious melodie from the upper part, teaching vs therby that we should set our whole study and meditation in heavenly thinges aboue, and not by the sweetenes of the tunes to bee borne downe to the sensuall affections and delectations of the flefire.

> Chrisostomus. In Plaimos. to.2. ho. 15. A S this life is susteyned by moste, which it doth straighte way ministre after it be receyued, even so if we bestowe our endenour to vermous actes, we shall obtaine Gods line tye sprite, by the possession whereof, we shall flowe in all good workes, which on the other side if we performe not, the sayde sprite will flee from vs, of whome if we be destitute, we muste nedes halte in any doing we have : for if this holy sprite should depart from vs, confequently wil the wicked sprue enter, which thing may clearely be learned in Saule who was fore haunted ther with. Now What should it helpe ws, though we be not wex ed so extreemely with suche a spirite, as Saule was vexed, if we bee tormensed and choked by malicious actes and weetched dedes: We have therefore muche neede to have Davids harpeste sing to our soule some dinine harmony, as well gotten out of the Prophet, as also flowing from good life, so that whether of them both we use, that is either to sing some P salme or song of Danid, or yet to beginned vertuous life, we shal therby destroy the denils power in us, as readily as Danid was wont to asswage Saules fury with his harpe: And this shall be our principall remedy to obtaine all righteousnes to the healthe of

our foule, year beside this the denitt shall rage so much the more in fury, when he seeth that for all his sinfull, suggestions, we be nothing drawne to exill, for these ungrations and uncleane spirites are even in the beginning of their temptations afrayde, least we should have occasion genen us by their wicked suggestions to turne our whole entent the rather to worke some landable afte. So that when they fea we stande and persener stedfastly, they rage the more, for that they bee so fruitrate in all. sheir busic care they have to hurt vs.Wherupen, after our victory so gotten, let us sing out some song of thankes, the farther to beate from vs that dinelish importune afault of our enemy: for the deuill in deede cannot otterly deprine us of heaven, no, for many times he is a furderer to us, by his warryng against us, so that we be watching warely at him, and use sobernes to winne heaven, from whence wilfully many be cast by their un grations and sinfull living. And verely, what socner he be that offenderh of purpose, and that of set will rageth in mischiefe, is a plaine deuill, and is not worthy to have pardon or favor of any man, Let us therfore sing to that soule that is affected wyth. other fayinges of holy scripture specially Davids Psalmes: In. suche wise that the outwarde voyce maye edifie the inwardemynde. Doubtlefte, when we instructe and frame our conque. thus to fing, the conscience of man must needes be alhamed if. he doo not preserve that thing at the least whiche he syngeth, though his disposition inclineth to the contrary. So that by this meane we shall not winne that commoditie, but manye other commodities, as we shall for example reberse. First, the prophet Dauid wrote not onely of thinges that were to come, but. he disputeth of these visible creasures, & of the inuisible forme of the firmament. New if peraduenture thou desirest to be taught whether this firmament shal stand firmely in that same. state that it is of now or no, will not Dawd straight way aunfiver thee and faie. The beauens shall waxe olde as doth a garment, and thou O Lord shalt chaunge them as a vesture, for Pfal. 1022. they shall be transposed. Also if thou desirest to heare of the faction of the beauens, by him maist thou understand it wri-Einy. ting

104	ting thus, I stretche out the beauties like a curtayne. Beside
	this, if thou wouldest knowe further of the backehalfe of the
€ 4	heanens, he shall say so thee, whiche coursest the uppermost
	partes of heaves with waters. And yet is he not content to rest
	here, but maketh mention of the bredth therof, declarying that
103	both sides be of equall distance, saying. How much the East is
	from the West, so farre hath he put our sinnes from us. And at
	bie as the heaven is from the earth, the Lorde hath so largely
	confirmed his mercy on them that feare him. Furthermore, yf
	thou wouldest searche for the foundation of the earthe, thou
	canst not bee ignoraunt thereof, when thou hearest hun say.
24	For he hath found the earth upon the seas. Also if thou desi-
	rest to know the cause of the earthquakes, thou mayst under-
104	standit by him when he singeth thus. Who beholdeth the erth
	and maketh it to tremble, so that now of this thing he putteth
	thee quite out of doubt. Moreover, if thou longest to know the
	course of the nighte, even of him maist thou have this know-
104	ledge. In the night (faith be) all the beastes of the woode have
·	their walke, and to what vsethe hils were made, he also telleth
104	it thee. The hie hils he appointed for hartes and hyndes. And
•	Wherfore the stony rockes serue, that he describeth also, jaying.
104	The cliffes and rockes be the contert to conies. And why the
104	unfruitefull trees be there growing, there (fayth he) shall the
	Sparowes build their nestes. Why moreover water springes be
104	flowing in wildernes, thus he sheweth. By them will the beasts is
	of the field haue their abiding . Also to know why wine scrueth
	not for to drinke oncly, seeing that water mighte supplye that
	Want aboundantly: but for this entent, to make the more me-
104	ry and ioconde. Wyne(fayth he)maketh glad the hart of ma
	Wherby thou mayst consider, how far forth wine should goe in
	lawfull vse: Furthermore, of bins mayest thou heare, howe
104	foules and sauage beastes be nourished. They all O Lord set
	their eyes to thee that thou shouldest gene them meate in due
	Season: And if thou askest a reason of the creation of thy
(bonfebold beaftes, he will answer thee that these also were cre-
104	ated for thy sake saying thus. Who bringeth forth grene berbe
-	and

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and graße for beastes to the service of man. Why the Moone is nedefull: Heare of his worde. Who made the Moone for	194 ^{Xli}
distinctions of tymes, How beside all thinges visible and in-	
uisible were made, he sheweth it clearely thus. He sayde the	34
worde and made they were: He commannded, and by and by	•
they were created. And that there shall be once a discharge	
from continuall dyeng he teacheth thee after this sorte. God	49
have delivered my foule from the power of death, when he shal	•-
take me unto him. Furthermore be enformeth vs, whence this	
our body had his original, thus. I am (faythe he) in goodre-	103
membraunce, that I am dust and earth, and shall returne a-	104
gayne to my dust whece I sprong. Furthermore that all things	•
were created for thy sake thus he sayth. Thou hast crowned	8
him O Lord with honour and glory, and fet him uppe oner the	
workes of thy handes. And what similitude we mortall men	
have with aungels, thus he shewethit. Thou bast abused him	8
somewhat lower then the state of aungels. Also what love al-	, •
mightie God beareth to vs. thus he doth expresse it. Like as a	TO+
father patieth his children, even so hath the Lorde compassion	103
on all them which feare him. What is layd up for vs for here-	
after, and what rest we shall have in the ende of this life, thus	
be certifieth vs. Returne O my soule into thy rest and quiet.	115
Furthermore, why the heaves be of so huge compase, he shew-	,
eth thus the cause. The heavens set out to sight the glorye of	19
God. Why the night and day were made, he telleth this also:	-
not to gene light onely and rest, but befide this to instructe us.	
There is (fayth he) no language or woordes in them, and yet	19
their voyces be heard. Finally, in what maner God doth walke	•
in his compasse both on sea and land, he describeth it, as the e-	
pistle to the Hebrewes anoucheth the same. The deepe is ashis	104
garment. Thus taking a tast of those thinges that be said be-	•
fore.ye may coniest ure other thinges higher and greater, that	
is to fay, of Christ, of his refurrection, of the loges and paines to	
come: of inordinate affections of lawes and such other so that	
ye cannot refort to Danids bookes, but ye shall cary thence in-	
numerable riches: For if thou shouldest fall into any heaui-	
F.j. nes	

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nes, or into any enill affection of minde, these psalmes wil much anaile to thy comforte. If thou be sliden into sinne, there shalte shou finde many salues to restore thee, if thou beest cuerladen with ponertie, or with any adnersitie, in them shalt thou see to appeare many restfull havens for thy refuge, if thou be in state of righteoufnes, there maiest thou finde howe to keepe thee in suertie therof, if thou be in state of sinne, there shalt thou be put in much hope to be pardoned, of thou sufferest many displesures for righteousnes sake, thou shalte heare Danid confese thus. For thy fake O Lord am I as daily appointed to death, and againe. We be esteemed as sheepe prepared to the slaughter, all thefe thinges faith he, be come on us, and yet we have not forgotte thee, but if thou shouldst waxe proude by the sight of thy good deedes, thou shalt heure him pray. Enter not O lord into sudgement with thy feruauntes, for no man on line can be instified before thy fight, and thus straight way shalt thou bee wonne to follow humilitie. Yea furthermore if thou hast committed any thing, wherof thou mightst take dispaire, thou shalt heare him oftentimes to fing. This day if ye heare his voyce, hardennot your hartes, the hearing wherof, will foone refolue the soule into repentance. Beside all this, though thou were 4 king gloriously crowned and therwith have ie and proude, yet there shalt thou learne this: That a king is not saued for all his valiauntnes, nor the Gyant is in fafette by his great power and mighte, and so by this meane thou shalt be abated in thy pride. If thou flowest in riches and glory of this worlde, thou shalt heare him againe singing. We be to them which trust in their power, and in the multitude of their goodes, and in an other place. Man is in his dayes as grasse, whose pompe shal not go downe into the grave with bim, and thus by fuch confiderations thou shalt repute nothing in all the earth much to be estemed: for if thou despisest these two thinges (I meane power and glory) which exceed all other thinges in mens estimacion, What can there be beside, wherto thou shoulds't set so much thy hart? Also if thou shoulds't be ouercharged with any heauines of bart, thou may st here there. Why art thou thus beaut

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34

116

Omy foule, and why doost thou so vexeme? Trust in the lord for I will gene him thankes. Ouer this, if thou spiest manye men to have great commendation, without any cause of deserning speake thou thus to thy selfe. Be not envirous at wycked men, for they shall wither away like grasse, and shall fade to nought even as the grene herbe in the steld. If thou chaunce to marke how good men and cuill men be both together assisted, yet by Danid thou shall understand, that the maner of they affiction is not alone for he sayth that there be many sourges for summers, which yet he doth not assime to be institled upon good men, when he saith. That the just man have many temsations, but out of them all God will deliver him, and agayne. The death of suners is odible. Where the death of his electes is very honourable before the Lorde.

Revolue therfore such thinges as these be oft with thy selfe and by the instruction of them get thee some understanding, for there is a large wilde sielde of wise sentences comprehended in these sayinges aforesayd: yea in enery one of them thoughe they be briefly or has vewed and perused by us. But if ye will more exactly search out these sentences of Daniel, ye shall perceive that they will sprede into plentuous store of gostly treasure. Over and beyond that, every man that will, may by these sayinges, purge himselfe of easily vices, how fast so ever they have roote within them. If he will neither geve eare redily to enuye, neither yet to bitter malice, if he will despise riches, if he set light by adversarie, by trouble, by povertie, if he set not much by he lyfe at all.

This maner of contemplation will far drine from vs all vice and sinne for the subdumg of which vices, we muste gene our thinkes to God: and thus by despising these transitory goodes we may winne the goodes everlastyng, and through patiences adversitie, and by the consolation we have in holy scripture,

we may have hope, and at the last to enjoy the blife to come thorough lefus Christ, so whom with the father & the holy ghost, be all honor world without ende, Amen.

F.y.

Au-

mini.430.

Anno Do. He delectation of the earcs had once bound me firongly, yea they had subdued me, but thou (O Lorde) didft vnbinde me, and madest me free.

Now in these sweete tunes which thy holy scriptures geue fo lively a grace vnto, when they be funge with the sweete voyce of cunning men: I do confesse that I am formwhat delectably holden, but yet not for that I would dwell and abide still there, but that my affection might be stirred to rife vpwarde when I see my time. But yet these tunes and notes thus livelye made by the dittie of thy worde, the rather doo they defire to have place in me, yea they woulde my harte should have them in great affiance, which yet I have not peraduenture altogether as is most agreable. For sometime me thinke I esteme this musicall harmonic more hiely then is conucniet, as when I feele my hart to be more vehemently flirred to ardent denotion by those holy wordes, when they be so set out with long then if they were not so sunge: For this I perceyue, that all the affections of our sprites in their diversitie of natural disposition, to have their peculier properties and facious, as well in respect of the voyce, as of the tunes. So that by a fecrete familiaritie and fimilitude that is betwixt them, the mindes of men be diuerflye affected and rauished, but the delectation of my flesh, thoughe it ought not to subdue my mynde with to much vaine and feeble fenfualitie, yet it ofte deceyueth me, in that my brute fenfes doo not wayte on Lady Reason, as modestly econtent to come after her, but they strive to go before her & would be her guide, and other cause can they alleage none, but for that by her at the first they were broughte in and admitted. And thus I offend vnbewares, thoughe afterward I perceive it. So againe while that I eschue this futtle

futtle deceit of my senses, beyond due measure I erre on the other fide, by ouermuch fower grauitie, yea fo far otherwhiles, that I would all fuch swete harmonie of delectable finging, wherewith Dauids Pfalter is vfed to be fung, vtterly removed not from mine owne eares only, but banished out of the church to, as indging that waie to be more fure and furthest from pcrill of abuse, that I remember hath bene ofte told me done of Achanasus bishop of Alexandria, who caused An.D.379 the readers of the quier to recite the plalmes in such cuen equalitie of the voyce, that it appeared to bee more like a reading then a finging. How be it, when I cal to minde what teares I wept at the hearing of the fonges which thy churche and congregation did vse to fing to thee (O Lord) what time I first began to reconer my faith vnto thee (as me thinke euen yet still I feele my felfe ranished, not yet with the finging, but with the fweete matter which is fung, specially, when it is fung with full expressed voyces and with decent harmonie) then againe I judge this ordinance of finging to be much profitable and expedient. And thus am I tost betwixt rhe danger of vaine delectation and the experience of wholesome edification. But more am I inclined and induced to allowe this custome of finging in the churche (although I speake not this as in sentence diffinitine) that the weaker forte of men, might by suche delectation of the eare, rise vp to godly affection and heavenly denotion. Not. withstanding, when I fele this in my felfe that the melodie moueth me more then the matter of the dittie which is fung.I confesse then that I offend mortally therin, & then with I rather not to heare fuch fingyng then fo to heare it. F.iq. Io.

mini. 100.

Hen Dauid was at rest from warres and on ther such daungers, and had now peace at will, he composed songes and hymnes to God of divers. Metres, some trimetres and some quinquemetres, and caused divers instruments to be made, and he taught the Leuites how they shoulde in their diversities sing and playe hymnes on the Saboth and other feastivall daies: Of which instruments some as the harpe were lowde and shirle made of tenstringes, which were touched with the one end of the wrest. Nabla was of xij. stringes and tunes, and was playde on with the singers. There were also Cymbals of brasse both large and broade.

Ensebius. li. 2. cap. 16. 17. in hist. ecclesiastica.

Anno Domsus 50.

Hilo an Hebrewe borne, who as reporte goeth, came to Rome in Emperour Claudius daies, and faw Peter the Apostle, and was his auditor hearyng the doctrine he preached, amonge other thinges that he wrate of the christian sect, sayth thus. The christen people have in all places of their assemblies, houses dedicated wholye to prayer, into the which they reforte aparte by themselfe, and there vie to have their mysteries ministred in most honest and chast life, wherein they bring nothing that serue for eating & drinking, or for any other corporall neceffitic of the body, but onely the bookes of Gods lawe and of the Prophetes, and hymnes made to God and fuch like things as these be, by which discipline & ver tuous exercise, they be together edified, & so by daily continual diligence they attaine to very perfect life. Furthermore, they do not onely understand the auntient hymnes of their Elders, but they themselves devifz

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uise newe to Gods honour, whiche they sing with all kinde of grane numbers and rythmes in a comely ho nest maner, and with sweete harmonic. And furthermore Philosaith, our hymnes are so song with vs, Nicephili. that where one(as Chanter) singeth before one verse 2.14.16. orderly and comely by obseruing the certentie of his numbers, all the multitude beside, secretlye genyng eare vnto him, at the laste syng together the latter partes of the hymnes.

Eusebius, lib. 3. cap. 33. in hist. eccl.

Linius the second, who bare office in a certen Anno Do. pronince vnder Traiane the Emperour, per-mini.94. ceyning how fró day to day were flaine great

numbers of the christian people, being much moued at the flaughter of them: reported to the fayde Emperour that thousandes of people almost innumerable were daily put to death, in whome was spyed no crime at any tyme done or committed, nor any thing els contrary to the Romaine lawes, failing this onely that they vied to ling before day to one Christ, as to a God their morning hynnnes. But as for adulteries and fuch other crimes they vtterly abhord, and kept themselves clere from them, and lined otherwise customably after the common lawes. Traiane the Emperour by this mans advertisement made decree by authoritie of his rescript, that the Christians shoulde no more be ferched for, and except that any of them offred themselues, els not to be punished.

Hieronimus in prologo galeato.

TErtaine Pfalmes as the 36, 110, 111, 114. & the 1.44. although they be writen and compofed in divers Metres, neverthelesse they bec interlaced with the Alphabet letters of all one number.

F.iiij.

En-

thould perceive that they had among them many right eloquent oratours, for they have verses and Poesies made by moste exquisite arte and cunning, as that great Canticle of Moses, & the 118. Psalme of David, be composed in Heroicall Metre, which is called verse Exametre. They have also such other, as well trimetres and tetrametres, which as concerning the composition of them be deuised moste eloquently, substantially, and pleasantly, and as concerning the sence and matter of them, no mans writing is to be compared with them, for in them are expressed gods wordes, and wordes of mere truth, where in be conteyned godly dostrine, knowledge of notable thinges, and wholesome conclusions.

Idem Eusebius. lib. 12. ca. 14.

Plato that denine Philosoper, judged that Metres ought to be sung, for (sayth he) disciplines be fit for education and bringyng vp of Children, to traine them to a right life & lawful conversatio. To the entent therfore that childrens myndes might follow the lawe, that therwith they should both ioy & mourne, let them learne Metres and songes, and let them sing oft such. Wherein be conteyned the commendations and condenations of such things which the lawes commend and condemne, because the tender wittes and yeares of children, can not comprise the reason of vertue, they be well prepared therto by play and song. Not without good skill therfore doo we (Christian men) vse, that children doo learne the the canticles of the Prophetes.

Necessarie it were (as the saide Plato affirmeth) that Poetes (who be inuenters of such Meters) were forced

forced by lawe, that in their verses, when they be describing a blessed man in felicitie, to praise none other for fuch, but him that is a good man, modelt & rightfull in his doyng, whether he be little or great, riche or poore. And that who locuer were a wrong doer, to call him miser, thoughe he were richer then Crefus or Mydas. Let these Poetes therfore call no man a bieffed man, excepte he come by these goodes (which be so called of the vulgar people)both rightfully, and also rightfully dispend the same. And suche matters beyng compiled in their rythmes and verses were good for the youth to learne. As Dauid inspierd with the grace of gods holy sprite so described a blesfed man in his Odys and songes longe before these dayes, teaching who is truely a bleffed man, and who is contrary. In the beginning of his Pfalter faying: Blessed is that man whiche walketh not in the counsayles of wicked men, &c.

And furthermore writeth Plato, that it is a grace specially belonging to God himselfe, or to some per-ta. 16. fect man chosen by him: well to vse rythmes & verfes, and therefore it were good that there were diligent law prouided for them that they should have no other respect, but to set out vertue, to which ende all Musike shoulde be applied. As it was so prouided among the Hebrues, who were restrained from receyuing any other hymnes and fongs, then fuch as were composed by the Prophetes, who were inspired by the holy ghost. Furthermore, I graunt to Plato in this thing which is commonly spoken, that delectation & plefant fatisfieng of the eare is judge to musike. But I lay that is best musike, which delighteth good men & learned men, & specially such as excell others in vertue. And therfore vertue must bee judge in this case, specially fortitude and prudence, and not Musike to be estemed good by the allowance of the rude people G.i. which

which be led and blinded with ignoraunce and wyth cowardly base affections. For so among the Iewes of olde time, the judgement of divine songes, was not permitted to the multitude, but some there were, though thei were but a few, which judged these things by divine inspiration, who had the authoritie to consecrate (as I might say) and to approve the bookes of the Prophetes, as also to disalowe and to reject suche as they thought disagreable from Gods holy spirite.

Basilius in concione ad adolescentes.

Imotheus the Musitió, so excelled in that arte

Fol. 250.

and facultie, that he coulde stirre vp a mannes mynde to anger by his roughe and fower harmonie, & could asswage and release them agayne by a foft kinde of harmonie at his will and pleasure: Of whom it is writte, that when he had at a tyme before Alexander fung the Phrigian harmonic, he excited him as he was at supper, to runne to warre, and again by his most gentle and easie harmonie, brought hym again to the table among his gestes. Such strenght & vertue is let in the true vie of musike. As Pithagoras once by chance was in copany among a fort of wanto & drunken folke, wherupon, he bad the mynstrell to change his fong & to rebuke their disfolute wantonnes with playing to them the Dorian harmonie, by which musike they were cast so in a shame of theselfe, that they threw from the their garlands, & fled home all confused for their lightnes, where before by the harmonic he played, they raged in fury as men out of their wittes. So muche availeth it to have our cares filled with vertuous or vitious fonges, wherefore I would yong men should have so little a do with such fonges of musike, as nowe a dayes be moste set by as they would with any thing most monstruous and vicious, ye let them ensue that other kinde of musicall fonges

fonges muche better then the other, and stirreth vs to better thinges. I meane that was vsed of Dauid the Poete of holye songes, by whiche he pacified the mynde of Saule when he was in his raging sury.

That the whole multitude of the church sang their Plalmes together, tellifieth S. Ambrole
Li. exameron. 3. ca. 5.

Hat other thing is this consent and congregation of waters, but as it were the harmonie & singing together of the people, wherupon, the church is well compared oftentimes to the Seas, which churche by the first rushyng in & entric of the people, gusheth out as it were waters about all the porches and allies of the temple, & after that in the prayer of all the billowes meting together make a great noise by the responsaries and answers of the Psalms, as when there riseth vp as it were a concorde rebounde of the waters by the singing of men, women, virgins and children.

IN icephorus telleth that the catholike church from the beginning, hath receyued the custome of finging Plalmes and hymnes.

And the auntient church euen from the aposties have received the maner of anthems, that is, to sing their songes by sides and by course. And it is said that divine Ignatius, which was the third Bishop in Antioche churche, from Peter the Apostle who lived also a long tyme with the Apostles, beyng in a traunse saw a new vision, how that the holy aungels did extol in praise, the blessed Trinitie with their songs, by course one answering an other. Wherupon, he was the first that did deliver this forme of singing to the church of Antioch, from who as fro the spring this custome is spred throughout all churches.

G.ij.

Ber-

F fong be had at any tyme, let it be ful of grauitie that it neither founde out wantonnes nor rudenes, let it be so sweete that it be not light, let it so delighte the eares, that it moue the hartes in asswaging heavines, and tempering ire. Let it not deprine the letter of the sence, but rather augment it: For it is no light losse of spirituall grace, to be caried away from the profitablenes of the sence, with the lightnes of the notes, and to bee more carefull youn the chanting of the voyce, then to geue heede to the matter. Lo thus you fee what is comely to come into the hearyng of the church & what he is that is the author of the fame.

Henrie Haward Earle of Surrie in his Ecclesiastices.

All such as enterprise,
To put newe thinges in vre:
Of them that scorne shall their deuise,
May well themselues assure.

His booke is called of the

Seucntie Interpretres a Plalter, by the name of a Musicall instrument: Wher-unto (as to some others) these Plalmes were sunge. The Hebrewes name it a

booke of laudes or prayles. Christ our Lorde calleth it Psalmes and the booke of Psalmes: As dothe also Peter the Apostle, out of the whiche because our Sautour Christe taketh hys teltimonies, he sheweth that they were written by the inspiration of the holy ghost.

This first Psalme is as a Preface of the booke to exhorte all men to the studie of Scriptures to get heauenly wisdom, and it teacheth that godly men be blessed of God, and wycked men be accursed of hym whose endes shall be thereaster.

The first Psalme.

The Argument.

zatus vir.

€c.20.44

ter all.I.

46.22.

{This P falme in sence } of men both good and bad:

Ambulare. { Sheweth augreence }

Ambulare. { It sheweth their fruites } their endes both glad & sad

Stare.

Bedere.

Impÿ. Peccatores. Derifores.

Sonfilia. Via

Ysa. Gathedra, An bleff no boubt: who walkth not out, in wicked mens affayzes:
And Condth no date: in Conners wate, noz litth in Corners chayzes.

B.id. 2 But

Psalme, 11.

- y But holoth euch still: Gods lawe in will, with all his hartes delight: And will him ble: on it to muse, to keepe it day and night.
- He like thall be: the planted tree,
 nic fet the rivers course:
 Which fruth in tyde: whose leaves abide,
 all prosperth what he doese.
- A Pot lo, not lo: the wicked do,
 lyke dult of chaffe they be:
 Uphoylt by winde: as light by kynde,
 from face of earth to lee.
- Therlose these men: so wicked then, in indgement thall not stand:

 1202 sinners be: in companie, of righteous men of hand.
- 6 The Lord both know: and will anow, mens wayes that are of God:
 Where that becaie: the beaten waie, of wicked men to brobe.

g The Collette.

OBleffed father make vs to be as fruitfull trees before thy presence, so watered by the dewe of thy grace, that we may glorishe thee, by the plenteousnes of sweete fruite in our daily conversation, thorough Christour Lorde, Amen.

Pfalme. II.

The Argument. Pfalme. II.

Sof Christ ye see Thus Danid spake with vs:

A Prophecie

Somerneiling
That earthly king
Shouldrage against him thus

Quare frenucrunt.

Hy fumeth in light: the Gentils spite,
In fury raging stout?
Thy taketh in hond: the people fond,
Clayne thinges to bring about?

- The kinges arise: the locdes benile, in complayles mett therto:
 Agaynst the Locd: with falle accord, against his Christ they go.
- Jet us they fay: breake downe their ray, of all their bondes and cordes:
 We will renounce: that they pronounce, their loores as stately lordes.
- But God of might: in heaven to bright, Shall laugh them all to scorne:
 The Lord on hie: shall them defie, they shall be once forlorne.
 - Then thall his ire: speake all in sire, to them agayne thersore: the chall with threate: their malice beate, in his displeasure sore.

T.üt.

900

- 6 Petam Jet: aking to great, on Sion hill full fall: Though me they kill: yet will that hill, my lawe and worde outcall.
- 7 Gods wordes decréed: 3(Christ) wii sprede for God thus layd to mée: Pr sonne 3 lay: thou art, this day, 3 have begot ten thée.
- 8 Alke thou of mie: I will gene thie, to rule all Gentils londes: Thou shalt possess: in suernesse, the world how wide it stondes.
- 9 Mith fron rod: as mighty God, all rebels thait thou bruse: And breake them all: in pieces small, as therdes the potters ble.
- 10 Be wife therfare: pekinges the more, Recepte pe wildomes lore: De indges frong: of right and wrong, admic you now before.
- The Lorde in feare: your fernice beare, with dread to him reloyce:

 Let rages be: reliff not ye,
 him ferne with loyfull boyce.
- The sonne kisse ye: lest wroth he be, lose not the way of rest:

 For when his ire: is set on sire, who trust in hym be blest.

The Collette.

Reake a fonder O Lorde the bondes of our finnes that we may bee faithfully yoked to the preceptes of thy law, to ferue thee in feare and renerence, to the laude of thy holy name. Through Christ.&c.

The Argument. Pfalme. III. This Pfalme endight amay comfort have of God.

How troubled sprite may comfort have of God.

Sens woe be gone may comfort have of God.

Sens woe be gone may comfort have of God.

Sens woo be gone may comfort have of God.

Sens woo be gone may comfort have of God.

Domine quid.

TALord how ill: encreale they bill. that trouble me so soze: Fuil many rile: in spitefull wife, agaynft me more and more.

- Right many one: whan I be mone, alate niv foule they fret:
- Sela They lay I have : no God to laue, oh this temptation great.
 - But yet D Load: thou will accord. 3 as shielde to fence my soule: My worthin cleare: thou art full deare. my hed thou will extoll.
- I did but mone: with bopce alone. to God my Lorde in will: De beard me int: as 3 dod trult, P Scla from his so holy hill.
 - 5 3 laybe me bowne : 3 dept full found, and by I role agayne: For God me kept : where lafe I flept, bis grace opd me inclayne.

红鱼

- To be afrapte: or yet bilmayde, for thoulandes ten, lobat næde: They go about: to drive me out, but God will bull theyr spæde.
- 7 Up Lord laue me: my Sod molf free, on cheke thou lmicell my focs: Well half thou chrust: they teeth to dulf, of such as wicked goes.
- 8 Unto the Lord: by truthes recorde, belongth all faving helth:

 Thy bleffing hand: so nie both stand, to worke thy peoples welth.

Poure vs O Lorde thy heavenly benediction, that we may be armed with the fayth of the refurrection not to feare any army of men let against vs. Through Christ.&c.

The Argument. Pfalme.IIII.

The church in strife complayment to God full fore

The good have ease they sacrifice therfore.

Cum innocarem.

3

Bod to hie: heare when I crie, my right is all in the: Thou takest me fro: al troublous wo

have mercy heare thou mee.

De formes of men: how long agayne, will be blathheme my name: Why triumphe ye: in vanitie: why teke ye lies to frame: Sela

Inom this ye foes: that God hath chois, himselfe all godly men:
And when I call: this Lord of all, he straight will heare me then.

- Df wathfull ire: refraine the fire,
 (inne not but mule in hart:
 Thon your beds: kape kill your beds,
 beathes day recount in part.
- Loke ye arile: in facrifice, of righteoulnes in thill:
 And put your truft: in God to inth, but tame your fieldly will.
- 6 Theremany be: that lay, Die, who good to be can do:
 Lift by the face: of therefull grace, on be DL020 to go.
- Thou chearst my haif: as God thou art, with tope of thy good spaire:
 Since coans and wine: with ople so sine, of theirs increast in light.
- 8 I will me lay: in peace I say,
 my sleepe to take full well:
 I hope so; thou: D Lozd as now,
 maks me most safe to dwell.

 The Collecte.

HEare vs O mercifull Lorde, and have compassion on vs in our tribulations, and where thou alone art most worthely magnified in thy people: graunte that we may have spirituall gladnes in our hartes, by the hope of the heavenly reward. Through &c.

13. 14. The

The Argument. Psalme. V.

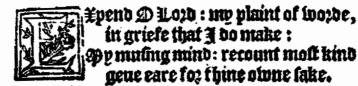
The church in sprite; for all opprest in payne

Maketh sute axight.

SHere Christ advanceth the lewes he blamth agayne.

Verba mea

Ì



- D harke my granc : my crying mone, my king, my God thou art : Let me not Arav: from the away. to the I play in hart.
 - My borce and vowe: thou wilt alowe, befomes D Lord fo free: In foring of day : I the will pray, and thall loke by to thee.
 - This I may bow: the God art thou. which hatelf all wickednes: Po malice fell with the can dwell. thou louest no crucines.
 - Duch folith frite: can bide no fight, of thy god louely face: Thou dolt defic: their vanitie, who wickednes embrace.
 - Thou half beliroy: and them annoy, ð with lies who thame thy morde: Bloudthirly men : which crafty renne. the Lord bath them abborde.

Psalme. V.

Just will I go: thy house into, in trust of thy great grace:
In feare I will: do honour still, against that holy place.

- 6 D Lord beguide: defend my lide, in thy great righteoulitelle: Pake playne the may: lelle I do livay, my foce thall brag the lelle.
- 7 Their mouthes expresse: no saithfuiness, they holow hartes be bayne: Mice throte they have: as open grave, they tonge but lyes do sayne.
- Bellroy their thought: D God for nought, they owne wayes be they hame: Expell them out: in lies to fout, who thus blaspheme thy name.
- 2 Let them reloyce: that trull thy boyce, ape thankes they thall extend: Witho love thy name: thall loye the fame, thou both to them defend.
- Thou Load will than : grue rightwise man, the heavenly blille from thence: Thy favour kynde: is not behynde, as them with thield to fence.

OMercifull father whiche knowest the lamentation of a forrowfull hart and contrited spirite, before it be vetered, infound into vs thy holye spirite alway to sue vnto thee in all our troubles, desend vs with the shield of thy protection, that wee may be found daily attending to thy will and pleasure, to glorifie thy name, through Christ, &c.

H.ly. The

The Argument: Pfahme. VI.

An earnest crie demenall wrapt in wo

Dominene in furore.

S At last they winne, and glad reionee they for Gods helpe for finne

Carpe not lower : thou Lord of power, mp linne in ire to lose : Roz chalten me : in crueitie, A pray to the therfore.

Ż But mercy hauc : my life to laue. D Loed for weake am I:

> My bones be bert : with feare annert, the domes make me to crye.

3 My loule allo: is full of woo. nw confevence both quake :

D Loed how long: the leaurge to firang, thall me thus fearefull make.

4 D Lood returns: thou leck I mourne. make free up foule to go:

Dh lauc me now : the grace anowe, the glose fanoth therto.

5 In death no man: remember can thy name to celebrate: What man thus bound : the prayle to found.

in pit and bell to late.

6 Of groning to : 3 weary go, my bed I mightly walke:

By couch with teares : for linfull feare, I water thus alas.

Psalme. VII.

- 7 Spy benty wanneth: my trouble Ganoth, more eyes for thought be dyname: spy seale for wrath: much magre bath, ampos my foes to brymme.
 - 8 Anaunt ye all: to you I call, inhich worke all vanitie: The Lord of holles: hath heard your bolles, and the my weeping crys.
 - 9 This Lord I lay: at needefull day, hath heard my meke request: From hence he will: with mercy Will, heare me to gene me rest.
- Myne enemies: all hatefull spies,
 thall feile both thame and payne:
 Tods helping grace: them all shall chace,
 to fla from backe agayne.
 The Collecte.

Most mercifall father: which of thine owne tender fauour artalway inclined to heare all mens peticions. Heare now the huble voyce of our mournfull prayers, and graunt to our infirmitie health perpetual, and as thou you cheauch to accept the request of our prayers, so vouch aue to comforte ys still wyth the continuaunce of thy mercy, through Chtist. &c.

The Argument. Pfalme. VII.

Semei

Full wickedly

Sat Dauid shewed his spite

Domine deus meus in te.

I

So who with lye \{ may pray this Pfalme aright. \}

Lord in thee: my trulk 3 lee, for why my God thou art: From men butrue: which me

From men butrue: which me purfue faue me and take mp part.

Let

- Left he becour i my foule follows; as Lyon both the there: Left pieces finall: he make of all, if none be me to kepe.
- 3 Dodny Loed: let truth recoed, if this in nue do stand:

 Let it be lought: if guile I swought, if enill done hath my hand.
- 4 Is good will: have taken entil, to frende that frendly delt: Pea quit did I: my enemy, when caucles hate I felt.
- 5 Then let my foes: worke all their woes, and take my londe in thite:

 3 Sela Let them confound: my life to ground, my name in dust to wright.
 - D rile in ire: Lord I belire,
 my wrathfull foes reprelle:
 Stirre by to me: thy let vecrée,
 tohich once thou violt exprelle.
 - So folke in Arete: on heapes will mate, in church to prayle thy might: For all their lake: my partie take, rayle by thy felse on hight.
 - The Lord indgeth all: as truth befall:
 D lentence gene my lide:
 To my delert: Cand Lord in hart,
 as tall my loorkes be tried.

- 9 Lef enfl Appay: confunct alway, of wicked men the trapnes: Dh guide the inft: true God of trulk, thou triell both hartes and raynes.
- ny Dod is all myne apde:

 De them preferneth: that well deferueth,
 inhose hartes to right be layoe.
- 11 God indge he is : full right livis, both fixong and patient: Witho dare prouded: his heavy firoke, to ire when he is bent.
- 13 Preept pe tourne: your life in fourne, his fwozd he mynoth to whet: His bowe to bend: he both entend, it is so ready let.
 - Deathes baries mod hard: he buth prepards, against their pride and sorong: His arrowes bright: be press to sinight, these persecutors strong.
- 14 Behold and lée: how traveleth hée, to do all wickedly: Concepted hath hée: anrietie, but beare he thall a lye.
- To belue and bigge: a pit so bigge, his hart was wholy bent:
 But he in pit: shall fall in it, that he so crafty ment.

Pfalme. VIII.

14

of for init in spiede: his wrathfull vide, with hym shall misteat gate: His wickednes: in spitefulnes, shall fall upon hys pate.

17 In hart all whole: I will extell, this Lord as he deferue: I will record: this heavenly Lord, his name I means to ferue.

¶ The Collecte.

A Lmighty God searcher of all hartes, deliner vs fro all them that persecute vs, & graunt to our hartes stedfast perseueraunce in patience in the expectation of thy sudgement, so that we revenge not our sclues on our exemies; to prevent thy sudgement and commaundement, Through Christ, &c.

The Argument: Pfalme, VIII.

SHere thankes enfine for bis gre at giftes to men

SHow Christ deiett and bow be raignth agayne

Domines Dominus notter.

1

Laid our guide: thy name how wide in all the world excelse Thy glory great: thou his half let, about the heavenly sels.

Babes monthes lo youg': even suchlings tong
thy lande thou madell them tell:

Thy foes to blanke: their theates to banke, to fail thad unger fell.

The

- Thy heavens whan 3 : confider bie, thy mighty worke of hand: The Mone by night: of Starres the light. in order bow they kand.
- Wihat thing is man : Lord thinke I than. 4 that thou to him regardle: Withat is mans childe: to bove to milbe: that thou to born rewards:
- Thou didle abate : his porte and late. more folve then amigels bee: Thou dioft him crowne: in great renowne. aduanti in dignitie.
- Thou mabelt him litte : as Lord molt litte, of all the workes of band: And buder call : all thing thou half. as his foteffole to frand.
- Both there and colve : the ore to piolie. thou madelt for man his lone: The beaft in fielde: both tame and invide. that man might all improve.
- 6 All foules in this: how byether tie. pet Coupe for man his næde: All fishe in sea: how deepe ther be. they rylemans lonne to feebe.
- D Lord of power: our governour, how much excell the name ? This would so wide : therin what by deth. doth speeds the woothe same? 3.0.

The Collette.

MOR puissannt and bountifull creatour, we most humbly befeche thy maruelous name and power denine, that where thou hast made all creatures subiect to the vie of man : So vouchiaue to make vs mete and worthy subjectes to the lowly service of thy mercifull goodnes: Through, &c.

The Argument. Pfalme. IX.

Thankes here be spyed for tyrauntes inst decase:

confitebor



Wethankes with fong: I wil ful long in hart geue Lord to thé : 3 will endight : of thy great might, thy workes to wondrous bec.

- I will reiopce: in hart and voyce. full glad in the D Lorde: Thy name to bie : to magnific, in fong I will accorde.
- For that in balt : my foes fled fall. 3 and backe fell all their might: Po better sperde : thall them fuciede. but fall from thy good fight.
- But thou in deede : half maynteined, my right and eke my cause: Aby throne is true : thy fentence one, thou induct with equal laines.

The

- The heathen lect : well half thou checkt. thou half Cropt wicked men: Thou half they name : put out with Chance, for ape and ever agapne.
- D thou to bre : mone enemye. 6 the inalles have note their ence: As citie be: Deltroped by thee. theve fame with them is thend.
- But Gods devile : thall thand and rife. the Lord Chail Cril endure: In wift regard : be bath prepard, bis fear to judge bs fure.
- For rightcourses: he will expresse. 8 when he thall indge the land: Ind subge that hie : in equitie. his folke by rightfull band.
- The Load I lay : will be all bay. a fence for man opprett: A refuge livete : in lealon mete. when griefe at hand is preft.
- Talbo knowth thy name : will trust the fame. IO for they thy worde do like: For their aduable: thou wilt not faple. all them that the Do Ceke.
- D praple the Lord: in plaimes accorde. 11 who dwelth in Zion place: Declare his Arength: with wordes at length to folke of his god grace. TO:

A.itt.

for when in irs: he both enquire,
for bloud be them recounth:

Pe will not yet: the poore forget,
they cryes to by m do mount.

D Lord me faue: and mercy have, expende my woluli fate:
Yoko fuffer I: myne enemy, ryd me from death the gate.

That I may tell: thy daughters well, of Zyon all thy prayle:

To sprede in Arcete: thy health so sweets, to injectly health alwayers.

The Peathen bie: sonke downe pe lie, in pit that they dyd beine:
Their divide let net: they s fact hath get, and trapt ther with themselve.

The Lord is liene: how he hath beine, true indge to wicked bandes: The wycked is: well marde iwis, with workes of hys owne handes.

The naught thall divell: even thrull to hell, if they well not repent:

Pea all the rout: that put God out, of mende thall foule be thent.

18 For God to wyle: wyll not delpyle, alway the poose that wayle:

The relifuli barte: of mylers imarte, for ever thall not quayle.

Pfalme, X.

En Lord to fand : left opper hand, man get of thy god flocke: The Peathers lotte: indge thou in light. with all theve brode and flocke.

10 But them in feare: thy dread to beare, D Lord themselfe to fa: As weetched men : how toyde they renne, Scla in errour all from the.

The Collecte.

I Orde of all comforte and confolation, fulfill our hartes with thy heavely loye, to confesse thy name before the powers of this wycked worlde, and so allist with thy protection, that we may persist against all our enemies, finally, to reloyce in thy helpe & faluation. Through,&c.

The Argument. Pfalme. X.

{This Pfalme dependsh } it praysh against the proude } {Who wse they might } they ende not so allowed.

Vicuid Domine.

21

Thy Ronoll to far: and art no nar-D Lozd why hydelf thy face ? Withen trouble ryle: will thou denile in næde to thew no grace.

Whites men of pipe : so wycked byte, 12 the pose in fire is beent: Let them in wiles : and all they guiles, be trapt whyth lyke enteut. Thint J.uu.

- 23 3 Ahungodies actes: his bolies and crackes, be prayled at his delire:
 Third prayle all roule: the coverous, whom God abhorth in ire.
- 24 4 The wycked wyght: so vaunteth in light, of God to force right nought:

 Pe taketh no care: in welthy face, no God in all his thought.
- 25 5 Hys croked waves all greuous layes, thy indgements scape his eyes: He feareth no man: say what he can, all foes he doth dispile.
- 26 6 In his proud drapde: his hart thus layd, tuthe, who thall call me downe?
 Ho harme or woo: can chance me to, my power kepeth my renowne.
- 27 7 Pis mouth even flowes: with curling throws he toynth deceyt and fraude:

 Eingodiynes: in folythnes,
 his toughath buder yawde.
- 28 He lurkth in Créte: as théte is méte, fo clos wyth all the riche: The full to kill: in penilhe will, the page he marketh mich.
- and lunketh the poose to matche:

 The poose by might: to ravilhe quyte,
 whom he in net both catche.

Ðe

- 30 10 He faith af eye: molt fawningly, yet guiles be all his fruites: That this pose lost: myght to relost, in handes of hys deputes:
- 31 11 Dis hart layth tulh : he thinkth even thus, that God forgotten bath : His face away : he turnth (he layth) he leeth no pore mans leath.
- 22 12 Pet Bod and Lord: for thy true words, arise, lyst by thy hands: The pose desend: thy might extend, forget not hym in bands.
- 33 13 Why thus to loude: thould men to proude, proude almighty God?

 Tuly thou (they lay:) wilt fearth no day, their hartes talke thus to brode.
- 34 24 Abou feel at eye: and markit full aye,
 to quyte all wrong and firelle:
 Abe pore both fland: to thy god hand,
 thou apole all comfortelle.
- 35 15 Breake downe the power: the malice lower, of wycked man to blynde:
 If thou in tyme: would tearche hys cryme, no where thou would hym tynde.
- 36 16 Durlyning Loed: by truthes recoed, is kyng for apena doubt:
 The heathen fpyte: thail perithe anyte, from land of hys full out.

B.j. Then

17 Thou Lord half hard : in good regard, the lutes of all the pose: They hartes in care : thou didl prepare. thou haroft both bay and hower.

18 To image the Arelle : of fatherlelle, 38 to belie the pooze to right: That earthly man : against them than, no moze might rife in light.

I The Callette.

God of all mercye open (we befeche thee) thyne eares to our meeke confession of thy name, thou neuer forfakest them that trust therto, graunt that we may be deliuered from the gates of perpetual death: and finally to escape the craftye traynes of the temptour. Through &c.

The Argument. Pfalme. XI.

SHere hast thou proofe } strong fayth in stormes to stand: }

How it behove th

confido.

In domino Soferrours vayne of all the disclishe band.

PLosd to great: my hope is let, why than my toule bid yes That the thould halt: as burd agail, to hils that befort hes

The wycked loe: have bent they boine. they thaftes in quiner thrust: To thate from hye : all principe, atmen of bart lo inft.

- If earth the ground: tournd byfive volune, though heaven and earth hould fall: The infi in wor: what thould he do: but sticke to God in all.
- 4 The Loed is yet: in temple let, in heaven the Loed hath place: The pose he speeth: as thence he tricth, mens childerns walkes and pale.
- The Lord alouth: and full anowth, the right wile man full well:

 Vis foule defieth: whose hart applieth, in wickednes to divel.
- Downe he thall rayne : to they, great payne, byon th'ungodies hart:
 In are, by millione, fyre: with fempelies ire, thele stornes, they, cup in part.
- For as the Lorde: is tult in worde, fo loveth he fothfallnes:

 Dys ryghtfull eye: will pleasauntly, behold all righteoutres.

¶The Collecte.

Direct thy mercifull eyes almighty God, upon the humble state of us thy phore servaintes, & sence us with the armour of true fayth: So that we escapying the dartes of all wickednes may bee able to kepe perpetual equitie and righteousnes, to the laud of thy name. Through, &c.

政.4.

The Argument. Pfalme. XII.

This Pfalme declarth for trush fo faine to ground

When pride bearth sayle Bue God will it confound.

No truth preuayle

Saluum me fac.

Che Loid to bye: this cale, for luby not one god man is more:

The faythfull gone: frant any one, they children nymithed fore.

They talke to free : of bandtie, one neyghbour neyghbour to : In tong they glole : it double gole, their hartes dillemble lo.

All lips to bayne: God will them Arayne, and plucke them by by rate:

Dh that he woung: the boaking tunge, to treade it inderfate.

For thus they rayle we will prenayle, our tonges mult matters breake:
For who dare thus: be Lord to be, our tonges mult onely freake.

For thus the Arelle: of comfortlelle, for lighes that pore men make:
Pow rule will A: layth God most bye, and helpe they; part to take.

Toos worde is lure: it is as pure, from earth as filuer quit: Though type be golde: in fire feven folde, his worde yet palleth it.

- I Dot to grave: thou be that fave, and evermore preferve: From all thys route: that be to fronte, for ever the to ferve.
- S Thele walke most wode: in wycked prode, all cruelty they frame: Whyle they to far eralted are, pore men be put to shame.

The Collette.

HAue mercy of our frailtie most louing father, and graunte that we may keepe thy holy wordes with pure & chaste hartes, to escape the manifold deceites of mad and vayne talkers in errour. Through. &c.

The Argument. Pfalme. XIII.

{ For patience } In trouble David criet b

{ For Gods defence } In trouble David criet b

{ Lest deadly might } Good hope in God he spiet b

{ Should blynd his sight }

Víquequo Domine.

Div long wilt thon: forget me now, for ever Lord, my guyde?
How long wait thou: not me alow, how long thy face wait hyde:

Dow long thall I: thus heattely, in some sixte countagle so:

Pow long my hart: thall fiele this smart, to be thus best with soe.

Я

D Lozd my God: reprede thy rod, heare now, consider me: Hypnexyes with hight: D cleare thou bright, dead sleepe less they do see.

Lest that to hye: myne enemye, myght boast of hys prenagle: If downe I were: thys baratter, would to be to fix me quayle.

But all my trull: lyeth fully will, in thy god mercy full: Py hart thy helth: thall toy it telfe, Gods godnes laude I will.

The Collette.

T Ourne not thy face awaye from vs O God of all might and confolation, left our enemies preuayle against vs, and so endue the hartes of vs thy servantes with the rejoysing spirite of thy saluation, that we escape the dreadfull sleepe of second death. Through Christ. &c.

The Argument Pfalme. XIIII.

The Carelesse route of sinners obstinate

The carelesse route of sinners obstinate

How far a syde

They wander wyde which hold with God debate

Dixit infipiens.

He fole hath layd: in hart altrayd, that God there is even none: In hooskes they are: corrupt fo far, not one doth good not one.

Ahc

- The Lord callbere : from heaven to lipe, the trade of Adams bande: Af that as there " fome wole man were. which God would feite fo and.
 - But all altray: have take they way, 3 abominable made: There is not one: to do well, none they all from truth decayo.
 - For throtes they have : lyke open grave. theve tonges have bled decept: And binderdips: they poplon lips, of Alves the benome bert.
 - They monthes do floim: with curlings beim 3 all bitternes to foll: There fate make spece : mans bloud to thebe. they force not whom they fpyll.
 - Deltruction : confulion. 6 in all thep; waves do rple: Df peace no day: they know the way. Bods feare le not them eves.
 - Haue they no mynd : in hart to blynd. in mulchiefe bolv they go: Tabo lyke as meate : my people cate. and God they call not to.
 - But they hall there : be once in feare, g where nought they feard in deede: For God is foide: most strong to bide. loyth full mans righteous lede. **Calhere** Ł.úu.

6

Withere bayaly noto: ye mocke and molo, at pose mans purpole tult: When he is bent: toyth fall entent, in God to put his trult.

7 Who els can spiede: pore Jacobs liede, with helpe from Zyon hill: When God shall call his people thrall, reionce all Jury will.

J. The Collette.

Vouchsaue O Lorde to looke from thy holye heauens upon the children of men: and graunte vs to knowe the way of peace, that we anoydyng the bondage of synne, may have the fruition of thy habitatio in heavenly Ierusalent. Through Christ. &c.

The Argument. Pfalme. XV.

SHere Dauid craueth & whom God aloveth in sight and answer haueth

Domine quis habitabit.

1

SThesprites of sayth Sto Worke by lone aright

Do (Lo.d) shall byde: by thy swite sydes
In tabernacle sures
Do who shall styll: hold fall thy byll,
which holy both endures

2 With walkth in Vate: immaculate, who blameles lyfe enfueth:
And rightwife decde: fulfilth in speede, who speakth from hart the truth:

Tuthofe

Withole tange in lipte : both not backebyte, ne both hys negghbour euill: Witho cannot beare : with guyet eare, bys neughbour Cantert Will.

And he whole eyes: the bad delpile, and lawdily Gods fearefull men : Witho (wearth also: bys negghbour to, and chaungth not it agreet.

Witho will not plie : to vitrie, 3 bus coune for lucres loue: Witho bribeth nothing: the mil to logging, oh be Chall neuer moue.

The Collette.

G Raunt we besech thee O bountiful lord & god im maculate, that we may walke in thy church without fpot, withdrawn wholy from the harmful workes of this wretched worlde, so that while we labour to observe the preceptes in earth, we may at last attayne to thy heavenly habitation, where thou raignest eternally one God the father, the sonne and the holy spirite, to whome be all honour and glory worlde wythout ende, Amen.

> The Argument. Pfalme, XV1. { That Christ did pray } and when himselfe did sut }
>
> For his alway,

Conferua me Domine.

{ His buriall } the Prophet told full stue

Tod of trult: preferve me int. In Coule and body to: For why to thee: my bour both fier, to none els will 3 go.

Ø

- D foule in spite: thou sayou aright, to God who thee so wrought: My God thou art: of saythfull hart, my godes can bayle the nought.
- 3 All my delyght: to layntes full bayght, is let, which travell here:
 In vertues all: celestiall,
 they do ercell so clere.
- 4 Who multiplie: they Idols hie, and after them do gad: Their facrifice: I whole despite I hate they names to mad.
- 5 The Lord alone: is porcion, of myne inheritaunce:

 19 y cup he is: my croffe to bliffe, my lot he wyll aduaunce.
- S spylot ful brode: by lyne and rod, for fayse did fall to mee:

 That I recovee: the godly choyce, myne heritage to lee.
- 7 The Lozd to blille: I wyll not mylle, who gave me countayle to:

 Preynes by myght: yet the wome tyght, in thought to God to go.
 - 3 In face I let: my God so great, he alwayes was my marke: For Arong he Candth: on my ryght hand, how can I fall in barke.

For helpe thus had : my harte was glad, my glory joyed his fill :

My fleth in grave : though earth it haueth, yet relt in hope it will.

For why in hell: my soule to dwell, thou wilt not leave it there: The holy one: corruption to see than canst not beare.

1 1 Thou thait thew mie: lyues path to lie, and toy in thy god light: Thy ryght hand hale: all toyfull grace,

- to fiand for are in might.

IT be Collette.

PReserve O mighty Lorde all them whiche trust in thee, & grave in our hartes to fulfill thy holy will, that whyle we be recomforted with the joyfull remembraunce of thy resurrection, we may attayne to sitte on thy right hande, with thy blessed sayntes in joy everlasting, through Christ, &c.

The Argument. Pfalme. XVII.

{ That fayth myght stand } the inst man prayth full fagne } In upper hand

{ And museth in part } thus should be vext in payne.

Etzudi Deus.

I

Care thou the right: DLoed my might, confider my complaynt:

By lippes be Areight: and hate deceight, gene eare to my confirment.

孔.tj.

Bent

- Bene thou allent: to myne entent, in hand my right to take: Let thy god eye: my cante discrye, for the my indge I make.
 - 3 199 hart thou trioll: by myght thou spioll, thou scoundl me mye in deed: Thou foundl not yet: my fault so great, my thought to mouth agreed.
 - 4 Spens workes ful nought: by them to wrought agaynst thy worde and wyll:

 Spade me to marke: theyr wayes most darke, thy lawes who do but spill.
 - I flay my lete: of lyle most mete, thy worde to holde the path: Least wrong I walke: thy truth to balke, to sky in thy great wrath.
 - 6 Dod of all: on the I call, for thou my lute wight heare: Enclyne to mae: thy face to free, my wordes in hearing beare.
 - Thy mercies great: extend thou pet, faue them whych trust in the:
 From such as stand: agagnst thy hand, and bayne resisters be.
 - g As ball of eye: D tenderly, kepe me my Lord and kyng And thadow me: to close to be, byd whoer thy god wyng.

- Defend me quyte : from all the logic of them that me molelt: Op foes I lie: round compalieme, my foule to have apprell.
- no So fat and fed: they ict for code
 in wealth they kand full hye:
 Proud speche to seke: cuen what they lake,
 they walke discounsully.
- In wayes they wayte: to note our gate,
 fo let on every live:
 They bend they; eyes: as crafty spies
 on ground to call by loyde.
- 12 Lyke Lyon flye: they pring fye, which grively fickth his pray:
 As close it were: verce wolfe or beare, ar Lyons whelpe they lay.
- 13 For thy renowne: tyle, call bym downe, orlfroy hys fpyte D God:

 Py foule D lane: from wycked flane, who is thy fword and rod.
- From men to fond: that be thy hond,

 D Lord from worldly bealt:

 With make god there: thou fill them here,
 they leave they? babes the rest.
- And I shall bold: thy face beholde, in righteousnes so bryght:
 I shall in deede: be satisfide, thy glory brought to lyght.

The

The Collette.

Onuert the eyes of our faith O dere father, to beholde the truth of thy judgement, that when wee be tryed by the spiritual fire of probation, we maye have at the last fruition of thy glorious presence, to be satisfied with the fruite of thy rightcousnes. Thorough Christ our Lorde, Amen.

The Argument Pfalme. XVIII.

Schrist bere in this geneth thankes to God aright,
For hym and his

Seneth thankes to God aright,
For that they bee
from all ungodly spight,

Diligam te Domine.

Mail love thee: most inteardly, D Lord my strength thou art: Thy mercies all: both great and small, do comfort much my hart.

- The Lorde alwayes: most worthy prayes, on hym I mynde to call:

 So lafe thail I: most steelastly, cleape my ne enemies all.
- The grenoulnes: of deadly Arelle,

 dyd compalle me about:

 The Areanes of Linne: so whelmed me in,
 they troubled me full out,

The

- The paynes of hell: that were to fell,

 byd me inclose full fall:

 The trappes and luares: of deadly cares,

 prenented me in ball.
- s In troublous wo : I cald buto, my Lord my God in feare : To beare my cale : his will it was, my cry even toucht hys eare.
- The earth did thake: for feare did quake, the hils they bales thake:

 Remoned they were: in place most faire, at Gods ryght fearefull lake.
- Darke imoke role io: hys face there irog hys mouth as fire confunde: That coales at it: were kynoled bygght, tohen be in anger funde.
- And darkenes great: was budge for bowe,

 And darkenes great: was budge for

 his fact in clowdy hue,
- 10 He rode on hye: and dyd to the, byon the Cherubins: He came in light: and made hys flight, byon the wyng of wyndes.
- n Dis place he let: In varkencs great, as lecret there to byde:

 Whyth cloudes about: he let it out, with waters blacke belide.

- At hys great light: of prefent light, the cloudes pall oner quight: As Cones of hayle: do melt and quayle, by coales in fire light.
- The Load from heaven: lent down his leaven and thundred thence in ire:

 the thunder call: in wonders blad, with haple and coales of fire.
- 14 With arrow battes: he gald they hartes, and featterd them about: And forth he bringes: hys lightnyngs, the Lord beltroyd they rout.
- 15 EAhen he devices : the waters let, they lyringes to be dewrayed : The blastyng breath : of hys great wrath, the worldes deepe bottome thems.
- 16 From heàthen aboile this grace and lone, to fetche me be byd fend: From waters beipe i he byd me keepe, he byd me krong defend.
- 17 De dyd reptelle: I law no lelle my foes that firongell be: And rid me quits: of all they; spits, to firong they were for me.
- 18 They dyd preuent: with troublement, fbe day of my great firelle:
 Pet Gods god hand: byd them wythland preuentyng they errelle.

- and led me Arayght therefo:

 whe brought me out: of Arefle no banbi,
 bys grace byd loue me fo.
- ne innocent approved.
- For Gods true wayes: I kept alwayes,
 Hys law I fruit therto:
 West, my Lord God: I this abode,
 the wycked do not lo.
- 32 I have an eye: hys lain to lyve, from mans tradition:

 Por hys precept: byd I reject, to my deliruction.
- 23 And pure I went : with true entent, before my God allo : I will eithade : my deve to rude, I gave god hede therto.
- 24 For doyng inst: my Lord I trust, will frendly me requite:

 My righteous dede: as well did speede, in hys approved light.
- 25 As man is inst: so mayst thou trust, suyth god so god to be: Whyth perfect man: so thou agayne, shall versect be and free.
- 26 And thus weth pure: thou may the fure, thou walt be pure and chance. Even to weth evill: of froward will, even froward walt thou meane.

- 27 For thou to lane: wit fone wythlane, the make in all theyr wo: And thair veryve: mens trately prode, and make them low to go.
- 18 For thou dyddi lyght: my candell bryght, and keepli my fortune ryght:
 The Lord my God: dyd cale my rod, and darkenes tournd to lyght.
- 29 For Arong to lie: I was by the, inhole holles to dyng downe ryght? In God no dout: I was lo fout, fone wall to leave it quite.
- 30 Gods way I wis: bulpotted is, hys words is tryde in fire:
 He is a thield: to man in field, who trult to hymintiers.
- 31 What God is there: even aup inhere, but this the Lozd of holles: What rocke excell in Arength to well, as thys our God in coller
- Jos God even he : round girdeth me, with firength and feate of warre:

 De keepth my way: in redy flay, left byce my lyfe thould marre.
- He makth my feite: as floyft and meite, as feite of hartes to lee: In perfest grace: be laye my race, and late me by on bye.

- 34 Spy handes arrecht: he made to lyght, both dinell and mante income: spyne armes in partes: bid breaketheir dartes yea bowes of likite with firms.
- The languagitield: kept me in field,
 the right hand me kukaynd:
 The bounteonines: bed eale me Areke,
 though greatully keptynd.
- Thou gauek me roume: where mer I cour, to kand, to go, to rede:

 full krong to kand: on lea and imp,
 my heles ded never kede.
- 37 A dyd rechafe: my foes in face, and over twice they; fyte: 3 dyd not ffynt: wyth finoed the dynt, till A had ffrojed them guite.
- 38 I de them bray: in find aray, they woundes that never beate: They could not ryle: in any loyle, but fall at mouse owns beise.
- Strait girdle thou me: with Arength to be, to warre even full tunned:

 Thou threwell them round: byon the ground my fonce who thus purfude.
- These troughty packes: did turne their backes
 they, neckes thou madelt me finight:
 My haters fell: thou didl them quell,
 downe thou dydl heat them right.
 My. They

41 They crybe difinares unberance appe, but none to being wanthere:
When they did trine to God fo bie, then God did turns bys ears.

- 3 byt as linall: thus beat them all, as bull before the wynds:
 As clay in Ariste wolf trode with fiele,
 3 byt them Camps and grynds.
- Thou sydfing lyle: from peoples Aryle, than violi me lure preserve:
 To Gentiles kred: than madell me bed, Araunge people me dyd ferne.
- 44 Milhen me they hears; at found of ears,
 they me now fone obey:
 Wither children firange: their freudthip change
 all falthous they delivery.
- Thele children frange: which Arangely range to be and downed by fayle:

 They all alrayd: in fearefull brayd, in they great forts thall waple.
- The Lord hove his : most blessedly to the was my belper Arong : God rowled his : my rocke sa frie, hym prayle I will full long.
- 47 This Dod of ours: he geneth me powers takings my loviked foes:
 And dolly hipping: my people true,
 that they like subjectes goes.

48 De dannied lo : mpcruell fo, to them he made nee beat :

From wicker spite : thou dybli me quite, there wickednes to tread.

- 49 For thes DLoed : in hart and word, I will geve thankes in long: Df the great name : the power to fame, inhere Gentile divelamong.
- Hys kyng he lought : he health hym to cought, 50 bethewebtrue ione in debe: To Dauid true : armopnico one. and aye to his good feete.

The Collecte. M Oft louyng Lord and puissant protectour which are our refuge in all diffresse and adversitie, preserue vs from all hostilitie, and fro the snares of death and hell, fo that after we be drawne vp from the danger of all maner temptations, we maye denoutly lyng to thy holy name in all puritie of life. This gugh &c.

The Argument. Pfalme, XIX.

{This Psalme deliteth}
Gods worke to cyte } The is to sume comparde } SHis law it treateth of his Apostles garde,

Cœli cnarrant.

I

De heavens do tell: how God excelly in glozy, power, and might: The firmament : to excellent, his handy worke endight.

细.似.

F02

- 3 Po speche, or tong: to them both long, they boyce diffinct not hard: To magnifie: they Lord so hie, by languages regard.
- 4 But yet they found: as wordes rebound, on all the earth it Arayes:

 To further cost: all vitermost, their noyle they maker prayle.
- In them he let: the funne lo net, The distribution which proceedth: Pis chamber out: as Giaunt Cout, reloyceth bys course to spans.
- This courte goeth out : even round about, the beaven and backe retreath: From Caff to West: it hath no rest, all thying both feels has beate.
- 7 Gods law is ind: a law to trult, as spottelle turning bartes: Dis wytnes pure: record is fure, to babe it wyt impartes.
 - 8 The Lordes behelf: is all the belf, to soy the hart in reght:
 Pis biddinges be: so pure to see, blynd syght they turne to syght.

- The Lood his feare: is cleane and cleare, inhich ever thall endure:

 Dis indgementes bie: the truth moll free, and be themselves full fure.
- then gold of precious Kone:

 To man more mete: then body livete,
 they palle the hony combe.
- on more then this: the lernant is, to keepe them alway preff:

 And fure thall he: retvarded be, with top to byth is beheff.
- 12 Synnes which be wrought: in ded & thought, in the fine the state who knowth?

 Fro faultes that ive: oh secretly, the denting hand bellow.
- from linnes of pyde: thy fernant hyde, that me they do not guide:

 That undefilde: and lette beginnes, the great time myght I lyde.
- 14 My wordes thus laid: my thoughts depe laid
 Bod graunt they please thy light:
 D Lord my power: my rocke and boiner,

and my redemer quite.

99.W. The

g The Collide.

M Ostmercifull and louyng Sautour Christ, which once comming forth out of the virginal wombe didst proceede up to the right hand of thy father: we befeche thee that we may be fo concerted by the law illightened by thy preceptes, and taught by thy holy testimonics, to be deliuered fro all straunge docurine, and craftye innations agaynft our fayth; who lynest and raignest, &c.

The Argument. Psalme, XX.

This praysh for kinges } sheyr realmes so have defence,

Exaudiat te Dominus.

1

3

\{ \begin{align*} \be



Do grainit he beare : with bletted eare, the lutes in day of loo: Gods name to great : whom Jacob met.

promote the where then ac.

Tod lend the ayde : inhere power in inco, from fanctuary place; De trengtht the fure : full throng t'endure, from Syon hill of grace.

Let hem kæpe hpe : in memozée, thy facrifices all:

Sela The buitockes beent : fo revolent, to mende all them to call.

CO LABORA

- Traint he thy will: of hart to fill, in lickenes eke and health:

 Confirme be that : thy countagles all, to worke thy peoples wealth.
 - 3 In helth of the : glad we that bee, and triumphes make we will: In gods good name : his prayle to fame, thy bowes God thall fulfill.
- 6 I know that now: God will allowe, his Christ and save him beare: To heare him nye: from heaven so hye, by healthfull hand he bearth.
- 7 Some trull their hople: lame charets lopce, thus they prelume of Arength: Lit we will bynde: Gods name in mynde, for he is 12.030 at length.
- For where we lie : how how they bit, and faint, so foule deceyned:
 We rese in sight: and stand by sight, by myght of God receyned.
- 9 D Lord we fing: lave, kiepe the king, heare be and lave be age: Both hym and his: preferve and blis, his realise defend we pray.
 The Collecte.

Well allowed facrifice to grace, that all the force & power of our adversaries may bee resisted by thee, so that we may reiouce in the present and of thy saving health, through Christ our Lord, who with thee, &c.

The Argument. Pfalme. XXI. { Here is exprest } is hard which went before

Domine in He geneth therfore to see hys foes forlorne. wintute.

De king with bopce : both moll rejoyce, thy Arength D Lord most konde: For health to had : be is full clad. ercedingly in mynde.

Thou ball him genen: fuch beipe to wenne. in hart as he deforde: For that he lought: by the was wrought,

Sela Sela as full his lips requirde.

> The god entent : bed hem prevent. the bleffeng frecte thou gauelt: Tipon his bed : a crowne fo red. of gold-well let thou ball.

Dealked lyfe: and lyfe ful ryfe. thou gavell him that will laft: Doze bem thou gave : then he bed craus. even lyfe that thall not wate.

Dishonour great : in this is let. Ť in thy faluation frue: Thou dialt him crowne: with bright renowne and glory hym byd fae.

Then half againe : eralt his rapgine, logth long felicitie: To giad hys liate: most loginsate, with top thy face to lie.

Ahe

The caule is thys: the kyng I wis, in Good byd put his trull:

Pes lougng grace: to tleyd bys place, no man could bolone bym thrust.

8 Thy strong ryght hand: by sea and land, that all thy foes confound:
Thou shalt seke out: thy haters stout, with power to cast on ground.

In thene inhote ire: as oven well fire, thou halt them make to fume: The Lord in inrath: thall firog they; pathe, the fire thall them confume.

Thou Chait supplant: they? fruite to want, they? rotes from earth full low: They? sede even quyte: from all mens light, no man thence chall them know,

for they entend : on this to lend, fome each in spiteful fourme : They curied bise : yet wanted spiede, they could not it persourme.

for luch a thying: then that! D kying, them all put fouls to flight:
Thou thait bellow: thy strying and bow, agaynt they face to finite.

D Lood of helth: eralt thy felfe, in thyne owne Arength and might: So well we fong: to the D king, to prayle the power aright.

The

BLesse vs lord with the benediction of thy swete mer cy, and fulfil our desire to be alway set to thee, that where in our harmonic we extoll thy excellent power we may obtayn the perpetuitic of dayes in the world to come, through Christ, &c.

The Argument. Pfabme. XXII.

Lo Dauid here,

Christes type doth beare

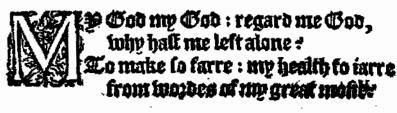
in anguishe all be set

For here in summe

Christes passion

and rising inst be exect

Deus deus meus.



- and yet thou genell none eare:

 po rell by night I take in light,

 no lilence any where.
- yet holdlithy will: in this lo still:

 as anxiv god the lefter

 Thou Jacobs prayle: the feile by rayle,
 they lang alwayes the health.
- Dur fathers olde: on the were bolde, to hope, and had they? ease: As off as they: to the did pray, they? troubles then do cease.

Thep

- They caid on thee: and beipe therby, thou ganell to them anone: They layd they; trust: on thee to tull, and capt confusion.
- 6 Concerning mie: a worme to lie, I am, no man of price: A Corne all day: a call away, of men in theyr deurce.
- 7 All they that mee: wyth eye byd lee, hye stoomes to me they layd: Ellyth lips they mond : with knees they bowd they shake they; hed and sayd.
 - 8 In God he let : affiaunce great, let hym than rid hym quyte: Deliner his : to make hym free, for hym he plealth in light.
- Pet he thou art: that opull depart, my mothers wombe from me: At both her belies: in quyet rell; thou must me tenderly.
- 10 I was whole call: on the full fall,
 from that my mothers pappe:
 Ao dout from thence: in lure defence,
 thou God keptil me in lappe.
- for me to go : oh bo not lo,
 for trouble is at hand:
 Ho helpe of man: optayne I can,
 in the my refuge flandth.
 A.ili.

Soly ES

- by me full fierce they type:

 Fat buls in biede: as Balan fiede,

 be let on every live.
 - 13 Apy death to wape: with mouthes they gape, on mothey frare I say:

 They swell and trampe: as Lyons rampe, when they do roze at pray.
- 14 Dut am 3 call: as water wall,
 my bones in countes be lote:
 My hart mythin: both melt and pyne,
 as ware by fire dote.
 - 15 As potiberd dry: my Arength doth tye, to mouth my tong clean th fail: To death in dult: thou halt me thrull, thus made I am agalt.
- 16 Peadogs full grim: have closed me in, in councels mad they mete:
 Besiegd I stand: of wicked hand, they pearls my hand and feete.
- 17 Pp bones to tell: I may full well, at me they gale and lare: They did belie: in my delpite, they byo beryde my care.
- 18 App dothes they part: weth topfull hart, as spople the solugiers to:

 For that my cote: they call they, lot, so, that busined was so.

19 But be not far : my gonerner, D Lozd my callle firong: Thy mercy fend: and me defend, in half_no tyme prolong.

From Iwards and knyfe: discharge my lyfe,
my soule lest they denoure:
Lixue well my soule: as derlyng fole,
from dogges they? handes and power.

Le Le maine : the Lyons ialve, faue me from them that byte :

From all the hornes of Anicornes, protect me Lord of myght.

Thy power and name: I thall declame, to all my bactherne met:

That will I rayle: in thurch thy prayle, in congregation let.

The Lord who fearly with lawds drawners, all Jacobs liede hym prayle:
Feare pe hym well: all Jiracil,
hym magnify alwayes.

4 He wyll aduile: and not despite, the pose for low degrée: He hyoth no face: in typic and place, my prayer heard both bée.

J purpose mée: to speake of thée, in church the prayecto sprede: My voives so plight: in instruens sight, I will persourme in dede.

P.iiy.

A DE

- 26 The meke his brede: thall eate full fed, and prayle the Lord all day: For God who leakth: bys prayle be kepth, theyr hart thall lyue for aye.
- The world to brode: will turne to God, whyle they they call to hart:
 Before his face: all folks in place,
 thall bonour hymimpart.
- 28 All kyngbomes Cand: to God as bond, they; trybes and kynredes eke:
 And them in raigne: he shall retayne, all quarters them to seke.
- The fat thall fede: and ferne in diede, they all thall worthey ryle: Yea dead men all: to bem thall fall, tubo gave they louise no lyle.
- 30 Spy léde and bloud: thes Lord lo god thail terue in worthip frée: And thus my Cocke: as God hys flocke, thail infl reputed bée.
- They thall proceede: to thew in deede, to people thence to come:

 Gods inflice great: from heavenly leaf, what he to them bath done.

Ogod the heade and fountayne of all grace & mercye which for our fake diddest descende into the wombe of the Virgine, was fastened to a tree, pierced through in thy handes and seete, thy garmentes parted by lottes, and yet after all this done, thou dydst gloriously ryse agayne from death. We beseche thee so to beare in mynde this thy humayne conversation among men, that thou mayst be alway to them which pur theyr trust in thee a merciful deliverer, who lyvest and raignest one God wyth the father & the howly ghost, for ever in perpetual selicitie. Amen.

The Argument. Pfalme. XXIII.

The Christen man bow God his lyfe doth guide

{With meat so good } from death his soule to hide.

Dominus regit.

He Lord to god: who geneth me fod my thepeheard is and guide: How can I want: or luffer leant, whan he defendth my tide:

- To féede my néede : he will me lead, in pallures gréene and fat : He forth brought me : in libertie, to waters delicate.
- apy foole and hart: he did convert, to me he theweth the path: Df rightwilenes: in holines, his name fuch vertue hath. D.J.

Den

4 Peathough Igs: through death hys wo, his that and hadolo wode: I feare no bart : with me thou art, invih staffe and rod to guide.

Thou thait proupde : a table wyde, 5 for me against they frite: Whith oyle my head : thou half belyzed, my cup is fully dight.

The godnes pet : and mercy great, inili kepe me all my daves : In house to divell : in relt full well, invit God I hope alwayes.

The Collette.

L Eaders O Lorde by the rules of thy comfortable preceptes, that when we have optayed the habitation of thy euerlasting mansion, we may be fully satisfied with the cup of ioyful eternitie, through Christ our Lord. &c.

¶The Argument. Psalme, XXIIII.

S Of Christ to come } his raigne this pfalme doth preach } Domini est { In temple free } the letter this dothteach.

terra.

I

My crarth it is : the Lordes of blide, weth all the garniforng:

The world fo round : he bath it found, and all that dwell therin.

- as over them to fland:
 And floudes he made: for come and blade,
 and eke to part the land.
- 3 Tip who thall five : on hill to bye, inhere refleth thys Loto of grace: Drivho thall ryfe : in relifull wyfe, to that his holy place:
 - 4 Quen he whose hand: and hart both stand, in cleannes innocent:
 Who sought no gapne: in fansses bayne.
 not othe hath fally ment.
- 5 He thall polles: in Cablenes, the Lordes tweete blestednes: Hys God of health: from cuch hymselfe, thall send hym righteousnes.
- And these be they: which seeke alway, in stocke they? God in deede:
 Quen truely they: who seke I say, the God of Jacobs seede.
- 7 Lift by your gates: you heades and kates, ye lallyng dozes aryle:
 In at this house: kyng glozious, wyll enter princely wyle.
 - 8 What is this kyng: thus enteryng, toyth glozy thus belet? The Lozd is his: full Arong to lie, a Lozd in battayle great.

 O.t.

Aryle

Or as the vii.verfe.

Arile I lay: thou temple gay, though I the cannot builde: Det logth my sprite : that God of might,

hys arke thall be thy thield.

to Withat is thus king : believing, iopth glosy thus to raigner The Lorde of holles : of glory molf. CP Scla the kyng and fouer aigne.

¶ The Collecte.

E Verliuyng God the fourmer and maker of the worlde, to whome the whole ornament thereof is seruiceable and subject: we praye thee to restore vs to the innocency of lyfe that we may be able to folow thy steppes vp into holy mount, where thou raignest for ever almighty God in maicity, through Christ.

The Argument. Pfalme. XXV.

ST his cry and call as supplication grave

mine.

Į

AtteDo- { It doth confesse } and pardon craueth to have

L020 to thee : my foule to flee, is let my God thou art: 🖪 whole referre : mp lpfe molt nare to the weth all my bart.

Ap God of fence : my confidence, on the was alway borne: D let no fhame : confound my name. my foes els will me korne.

- 3 With a fruith in this: all and to bie, can never man it spee:
 With breake thy lawes: inithout a cause, confounded let them sye.
- 4 Shelv me thy wayes: D Lord alwayes, of truth me teach the path:

 Thy word and way: is certayne kay, for that all vertue bath.
 - In fruth me lead: feach me thy read, my Dod of health thou art: My trust both lay: in the all day, to the is bent my hart.
- 6 Call thou to mynde: D Loto full kynde, thy loung mercies olde: Thy bounties free: which ever bee, as fathers them have tolde.
- of youth my faut: is great and haut, inch linne D Lood logget:

 For mercy lake: D Lood awake, thy mynd upon me let.
 - 8 Both gratious: and righteous, the Lord is equal to: He teachth with rod: yet louing God, by giftes he teachth also.
 - Mho mæke abybe: them he will guive, in indgement god and ryght: And whome we lie: molk gentle bie, bis wayes he teachth them lyght. D.ir.

- to The wayes of God: be large and brode, both truth and mercy inst: Cuen still to such: as loneth much, his bestes, and covenauntes trust.
- II For thy names lake: D mercy take, my Lord byon my litme: It is so great: it doth me fret, it boylth my soule wythin.
- To that man he be: that feareth thee, D Loid thou woll hym teach: The rightfull way: to chose I say, in sprite thereto to retche.
- 13 Dis somethail divell: at ease full well, in ghostly free velyght:

 1) ys stocke and some: shall never neede, but hold the land to ryght.
- 14 Among them by : Gods lecrety, to feare hym who that thail: In gentle fourme: he wyll perfourme, to them bys covenantes all.
 - 15 Pyne eyes entent: is ever bent to the my Lozd so great:
 For onely he: pluckth suerly,
 my fact from out of net.
- Torne thou to me: D Lood to free, have mercy, Cay my fall: I am in Cate: all defolate, in misery full thrall.

- 17 Spy forrowes fell: my hart both fivell,
 they be enlarged to:
 Spy troublous payme: D God restrayme,
 D quenche this deadly wo.
- 18 Aftend Jery: my milery, my lyfe and flate adver le: Forgene my fautes: which me affautes, my toy to me reverle.
 - Tonfider reght: my foes they; fepte, how they increase my feare,

 They; hate is thus: so ty; annous, at me that they do beare.
 - 20 D kepe moll dere: my loule intiere, and me deliver inst: So let no thame: confound my name, for I in the hane trust.
- Let perfectnes: and rightfulnes, both guide and wayte on me: Py trust for ayde: in the is layd, from me D never fie.
- Deliner well: all Afraell, D God wyth all hys fæde: From troubles all: that them may fall, in the alway to spece.

The Collecte.

Deliuer vs from all aduersitie and danger O mercifull God, for to thee onely haue we lifte vp our hartes, forget we besech thee the trespace of our youth, and the ignorance of our former age, & where as we have negligently offended, thou of thy mercye forgene it vs, through. &c.

The Argument. Pfaime. XXVI.

The iust mans song }

Who suffreth wrong for righteensnes beshent:

Iudica Do- That be may still a lyfe leade innocent.

Iudica Do-



Ded indge my ded : as I have lyned in the my hope is all:

For this my trult: in the lo inlt,
I never doubt to fail.

- 2 Lord prove my waye: and me allaye, by fire trye thou my reynes: And learth my hart: my foe is linart, myne giltles life he Araynes.
- 3 Thy clemency: was nye myne eye, to flay, me right to do:
 3 byd mure: my hart full fure, to truth from lyes to go.
- 4 Migth ivers bayne: I would not frayne, my lyfe to follow fuch: Might crafty men: I would not renne, whose lyfe diffembleth much.

The wycked rout: that goeth about, to harme and hurt I hate:
I will not let: in councell yet, with men of wycked thate.

6 Fo; walke I wyll: my handes even this, with men of perfect lyfe:
And thus thail I: D Lotd to hye, frequent there authers refe.

7 Where I thall raple: thy worthy prayle, that men may lone the fame:
3 wyll there sprede: thy grace in deede, the worker of thy god name.

8 D Lord the place: where relith thy grace,
I have the bewity loved:
Thy heavenly houle: so glorious,
I loved as me behaved.

9 Wheth finners great: Loto do not thet, my louie, with them to be: Thy grace extend: my lyfe defend, all men of bloud to flee.

They; handes do prefle : all wyckednes, even guile prepented to:

They; better hand: corrupt both fland, with brybes, even thus they go.

in truth my tyle addrelle:

D make me fræ: from them to bæ,
theto me thy tendernes.

spy fote as yet : in ryght is let, 12 in playne limplicitie: And fill well 3 : in company, eralt the Lord on hie.

The Collecte.

G Raunt O Lord we besech thee thy mercy vnto vs I thy servauntes, and so ingrave in our hartes the lone of thy truth, that we may hold fast all innocency of lyfe, and finallye to bee delinered from all wycked perfecutours. Through, &c.

¶The Argument. Psalme. XXVII.

Here may we see an trouble though he falleth:

In God he stayeth and so geneth thankes in all.

Dominus illuminatio

3

De Lood of might : is health and light, to me (at nede) whom thould I feare? The Lord is Arrength: to lyfe at length. of mone (4 lap) who can me deare:

Withan men to bab : they, traynes had lapo, Cuen then (at eye) they fell downe right : Whan foes byd prelle : to eate my fleth. they liv (away) by all thep; foite.

Though armed holt: beliegd up coll. my hart (from God) Chall not relent: 3 Though cruell warre : thould ryle me nar, to God (therin) I would be bent.

Mue

- A Dne thing to crave: of God to have, I dyd (full oft) and age I will: To keepe hys place: to lie hys grace, to haunt (even to) his temple Will.
- Thus that hys power: hyderne in bower, when troubles thould be (fierce and) fell: He would me hyde: there close to byde, as lafe on rocke (molt fure) to dwell.
- 6 Spy hed yet now: he wyll alow, about my foes (in flate) alwayes: In, will I brying: glad offerying, the Lord (to god) to land and prayle.
- The boyce D heare: my Lood to beare, are cry (my God) in wofull part:

 Oraunt that I crave: and mercy have, extend to me thy (longing) hart.
- 8 Py hart to thee: byd oft apply,
 feeke ye my face (I lay) ye all:
 D Lozd I will: thy face feeke Will,
 do others (how and) what they wall.
- Hyde not from mee: thy feruaunt free, thy (lougng) face, my agree thou art: Project not me: displeasantly, D Lord (my bealth) do not depart.

Teach me fly way : thy law I lay, ΙI that rightly leadth (in truth) to the: My focs D Loed : with one accorde, thould els reiopce (in hate) to fræ.

The turne me not: to beare theve hate. 12 D Lood (to them) that me purfue: Falle witnes epes : agaput me ryle. and ipes (of me) they ippede buttuc.

My hart had quaplo : and offer faplo, 13 if faft (to the) I had not truffe: Let me thy grace : Lord fe in place. in land (of rest) where logth the lust.

14 D wayte the Lord : hold faft hys worde : doubt not (at all) be firong, be ftill: Attend on God : take meke hvs rod, he will (at last) thy hart fulfill. ¶T he Collecte.

Defend vs O God from all the affaults of our encomies, that we may continue in constant consesfing of thy name, that while we have the fruition of thy helpyng presence, at last may have the same in glory.

IThe Argument. Pfalme.XXVIII

{This mans entent } all crafty men to scape:

Adte Do- { And hard he is } for this he thankes doth shape mine. mine.

Lozd 3 cry: my rocke on hye, rest not (thus still) for lake me not: Dress should 3: resemble mye, the deede (that be) in pit bewaapt. Derc

- Dearc my requelt : of humble beeff, whan I (so mæke) do sue to thee:
 Agapult thy seate : of mercy sweets, my handes (on bye) when life they bee.
- And drawing hart: from weeked part, with them (D Lord) that worke to cuill: They tonge cryth trule: with hart reduleth they myndes all let to (troy and) spill.
- As is they diede: so let them spiede, retax their craftes they (vieto) delue, They malice great: the same to get, with lyke (by right) to quite themselve.
- Shey myndes dildapne: Gods actes to frains hys (Vately) workes to marke even to:
 Ye thall them froy: and not employ, they lyves (no tyme) in wealth to go.
- o Well worthy prayle: is God alwayes, my mouth (in long) thall hym forth lound: Pe heard my grone: my prayers mone, he dyd not me (wyth thame) confound.
- Tod is my thield: my Arength in field,

 he helpt (me inll) as I beleved:

 For this god chance: my hart may baunce,
 and king in laudes (so wel) releaved.
- To my small host: God prayso be most,
 that (tymely) health he some byd bryng:
 The Lord is strength: and sence at length,
 to his (most true) annoymted kyng.
 Thy

o Thy people lane: D Lord I crave, and diesle (with ion) theme heritage: Fixe them as guide: promote them wyde, to prayle this (God from) age to age.

The Collecte.

OLord most strong forte and resuge to all thy people, preserve vs from such as goe downe into the pit of schisme and dissention, and knit vs together in vnitie of mynde, beyng children of one onelye God and of one sayth, so that we may holde fast in harte, that we outwardly professe in mouth, through &c.

The Argument. Pfalme. XXIX.

This doth inuite,
All stately might

to note Gods mighty power:

S Hym iust to serue Who can preserne and els can them denoure.

Afferte Domino.

The Lordes great power and Arength:
Bryng ye rour lainbes: of mighty rambes
to God hys laudes at length.

- The Lott enfue: with honor oue, ert oil his might and name: And eke expedie: his holines, bym laude in court of fame.
- 3 His boyce to grand : on fea and land, note how the doudes it frayd : Gods maiety : you then dybfee, on them tohen thunder brayd.

- Hys boyce rulth lea : how bonge it be, the boyce is Cerne and Cout: His boyce is thus : most glozious. when it devieth leave out.
- This bovce to free: breakth Codre free, 3 no force can it repell: It proueth even bowne : of Lybanon, hys Cedres, though they Iwell.
- We made them skip: in rotes to slip, 6 as calues do ble to praunce: So Lybanon: and Syrion. as Unicome to daunce.
- The Lord by bopce: the fiery novce, of Cames in partes can lend: The cloudes among te lightneth arong, topth thoures he type can blend.
- 8 It can diffres : all ippldernes. vea Cades delert wode : The beattes I lay : which there do Aray. it make themselfe to hyde.
 - This voyce doth bynde: to calue the Dynde. thicke trees it open layth: Therfore men all: in temple thall, hys honour prayle in fauth.
- Where they hall ling: that God as kying, 10 hath rule of waters all: Dn lohom he fetth : as kong is fit. and to for ener thall. Ahc

B.iii.

The Lord all wealth: and Cable health thall gove his people kynde:

Ob them thall bleffe: with full increase, all peace and reft to funde.

I The Collecte.

G Raunt we beleche thee Lord vnto vs, constancye in thy worde, and make vs the temple of thy bieffed sprite, so that we may renerence thy godly voyce, to rebound the same to all powers of this world, that they may be compuned therby, to present themself to thy honour wyth due sacrifice of thankefull hartes, through, &c.

The Argument. Pfalme. XXX.

Thankes here be ment of for inst delinerance:

And here ye spis on Gods good governamce.

All sucrese

Exaltabote Domine.

1

Ded the all whole: I will entall, for thou balt lift me hee:

Thou would not make: my foes to crake, agaynt me joyfully.

2 D Lord of myght: my God of ryght, to the Jared in griefe:

Thou ganeil an eare: to heare me neare, thou fentil me heatthes reliefe.

3 Thou broughtst ful wel: my soule from hell, D Lord thou diost wythsauc:

Thou me relevelt: my Arength thou kepell, thou pluckle me cupte from grave.

Œ0

- A To God ling ye: ye laintes agrée, hys prayles cleuate: And mynde ye litil: hys holy will, his graces celebrate.
- I Hys beaug weath: thost time it hath, lyfe thandth at hys god grace:
 At might we wave: petalter large, at morne we might embrace.
- 6 Whan well I was : in foyfull cafe, I sayd as then I thought: That I no day: should fele decay, and never move to nought.
- For the god will: so Arenghto my hill,

 Lord most stedfallin:

 But whan the face: had tournd his grace,

 I than fell troubloisty.
- 8 In the my payme: I was full fayne, to cry to the for might:

 Py God with cry: I die apply, and prayd both day and night.
- o Tenhat gayne layd I: hath lyfe thereby, if death cut thost my dayes:

 Can dust declare: thy power in caret in grave to tell thy prayle:
- Py God therfore: spare me the more,
 DLord I the desire:
 Py simple sprite: desprie not quyte,
 but helpe I the require.

Ahou

Thou tournit from mie: my wo and gree, to myth in therefull hopeen

The mourning wede: thou changest in deede

so fend 3 dpd resouce.

13 Witherfore even flill: all good men will, the glore ling and prayle:

D Lord of lone: my God aboue, I the light lande alwayer.

The Collette.

M Oft louying and mighty protector, almighty God fuffer not our enemies to triumph over vs we before the thee, but so strength vs with thy strong hande, that after heavines is turned into gladueste, we may gene condigne thanks and laudes in due remebrance of thy holynes, through Christ, &c.

The Argument. Pfalme, XXXI.

Is te Dominc.

Thm Danidprayed from Saule fo fcapte : in letter thankth he fo s But Christ is ment : Willhall hydchurch : for sprice & bodies voo

- Is thee O Loid I wit my trult: let me never be chande:
 Lid me in thy true righteousies; which chouses me half trambe.
- Bow bowne thine expensive half to me: deliver that I be: 18e thou my foll, my torke to ferme: so flabled inst by thee.
- 3 Thou art my rocke a callell live: my fortres large and wide: Forthy names lake lood lead me forth: be thou my light and guide,
- 4 My foote D Lood diato out of net: full pring let for me: Thou art my freeigh as I have faid: al hope doth rest in thee.
- To thy good hands I yelde my fraite: O lost to the great cuthe, Thou half redend me certaily: O losd thou Bod of truthe.

- s I have their imperitition: toho holde of banitie.
 Tohere just have bene my confidence: D Logo alway in thee.
- y Mill be glav and the reloyce: log chone humanitic:
 For thou didit more my loules diffresse: my thate adverse to fee,
- In cruell hand of deadly foes: thou hall not that me by: But fet my fecce at large in roume: thou comperitd to my cap.
- Bane mercy Lozd boon my wo: myne eyes therin confinne:
 My foule and the my body fore: much payme they do refining.
- 10 My lyfe is wall in heavines: my yeares in monenyuges wayle:
 My frength is taine for myne offence: my bones beginne to quayle
- A feare I was to daily frende; ferne out of dozes they fled.
- 12 Am lo cleane call one of mynd: as dead man layd in grave: A am become a vellel byoke: which no man lift to have.
- 13 I law do great conspiracy: of men in counsayle met:
 13 Ody feare encreast whan they by o rise: my south to crap in met.
- 14 But yet my hope hath bene in thee: D Lord I thus dyd lay, Thou are my Bod my trully Bod: thou will me kepe for aye.
- is End paper be let in thy good handes: tod me from all my focs:
 whole handes be let to perfectle; to lade my foule with woes.
- Thy gentle light of countinance: thew me thy fernaunt pooze: Save me D Lozd by mercy great: Fruit thereo the moze.
- 27 And let me not confounded be : O Loid of thee I crane : Confounded be all wicked men : in filence put to grane.
- Act lying lips be flout to speake: to while downe lowe be think:
 In crucil spice disagnoidly: they prote against the inst.
- How is thy grave to plennifell, prépard in Noie to bee : For righteous men which ther do feare : as Adams broode may fee. D. ii. **To**

- To hide them fafe even full by thee: from all provoking men: Thine cies in house will kepe them sure: from tonges y venim rel
- o thankes be due to this the Lord: whole pity such I felt: As I with forte were closed m: or I in citye dwelt.
- Though whan I fled and felt excelle: I sayd thou me despiloe:
 yet when I cryde thou heards my voyce: in humble suce druibe,
- D Loue the Lord ye all his faintes: the Lord the inst preseruch, The doer prowd he thorowly: rewardth as he descruth.
 - Be frong in hart: molt manfally, For he your hartes that Arength: All ye that wayte the Lord to good, D trull ye hym at length.

¶The Collecte.

M Oft mercifull father which excels in aboundace of pitic and compassion, we besche thy tender and infinite mercy, that while we search for the eternal veritie of thy worde and commaundement, we may escape the detestable presumption and pryde of vayne walkers in this worlde, contrary to the eternal veritic in thy worde, through Christ.

¶The Argument, Psalme. XXXII.

Here Dauid teachth to understande,

What is cleare blessednes:

Euen pardon free at Gods good hande,

for all our sinnefulnes.

Beati quorum remiffe.

1

24

Blest be they: whose trespaces, all whose remutted lye:
Those sinne is hid: in secrecies, from which God turnth his eyc.

- D blelled man to whom in light,

 Bod both impute no linue:

 The hath no guile: in luttle spaire,
 as hypocrite within.
- For that my finne: I hyd so blynde, and would not it confesse:

 The bones and strength for corrow pende, all day I cryed in stress.
- 4 For dayes and nyghtes: thy heavy hand, my loude dyd prelle lo llout:
 That all my powers: and moyllure change
 [F Scla as dryed by former drout.
- s I shewed to thee: my snychednes, not will my gilt I hid:
 I sayd: I will my fault expresse,
 Sola then straight thou it didst red.
 - 6 For this to thee: will enery laynt, make lute in lyine of grace: Though waters flow: in depe confiragnt, they wall not bym deface.
- 7 Sprefuge thou: art concrety, irom trouble me to bying:
 Scha Thus fentl by thee: glad fing thall I, as men made free do fing.
 - g I will gene this intelligence, right this to teach the way: That thou may ti walke i wythout offence, on this myne eye thall tay. D.iti. But

Psalme, xxxy.

But be not lyke the horse and mule, who nought can buder land: Tahole mouthes both bittes except ye rule, they woll not come to hand.

74

The lopcked man : logth cares is fret, IQ with forcines fouly best: But who hystrult : in God hath let, to hyun all grace is next.

In thus the Lord : reloyce pe bill, pe righteous men be glad: All pe that have : right hartes and will. top ye be not adzad.

The Collecte.

Meffed Lord whiche by remittyng finnes, geuest them who confesse the same thy true iustice, heare thou the prayers of thy congregation: and so dull the dartes of synne in vs, that we escapy ug the sorow full wo therof, may bee replenished wyth restfull and spirituall gladnes in the holy ghost, to love with thee in the bliffe to come, through Christ.

> The Argument, Pfalme. XXXII. Here bily advanst S Gods grace do ye sce: } W bo sinne doth remit, S All wholy fo free.

Beati quorum.

Dappy be they, This pfalm aforefaidin Walho hath they offence Whole bod by request. an other Mctre.

2 And happy the man Whose fins bereleaft: Whem God both aquite: Whose spaire hath no guile To doubt of hos might. F02

Scla

3 For holding my tong,
spy bones fellamay:
3 gronde in my hart,
Scl. All whole by the day.

4 By nyght and by day,

Thy hand was to flout:
My movilure was dived
Sola. Lyke former the diout.

5 Spycryme I beinzayed Enen inst in thy light: I hyd not my gylt, But brought it to light.

> Frait wythmy leffe, Hy fault to reveale: And Araight thou releast, It every beale.

6 For this thall ive te, All faintes to betire: In fute for to be Withen tyme doth require.

> Though trouble argie, as flouds when they grow Pet thall they no tyme, The cult overflow.

7 Pybolver thou art, Lo kiepe me at eale: Thou fencell me about, With longes of releale.

8 Ao teache thé I will, And guide thé the way: On thé will I loke, So neuer to Aray.

9 But be ye not lyke, The horse and the mulo: For brutish they be And hard to reculc.

Myth befole and bit: Their mouthes do ye Arain Lest at you they wynce And turne to agayne.

10 The bad that have plages On every lide: Who trult in the Lord, Them grace doth abide.

ir Pemen of the reght, Beglad to relogie: Petrue men in bart, Be logfull in voyce.

Q.W.

Th

The Argument. Pfalme. XXXIII.

The inst alway in mynde bearth this,
Wyth hart to ioye in God of his,
To prayse his name that mighty is,
For he geneth helpe and heavenly blis:
But vayne all worldly policies,

R emember this.

Exultate inti in.

Recionce in God: the Lood he is, Be right wife men and do not mis, The inst be bound to thanke twis. Repete ye this

- Prayle ye the Lord: with melodies, When the Lord in with melodies, Willyth harpe and inte with amphonies, Syng Plaines to hym in Plaiteries.

 Forget not this.
- Syng Carols new with indite, To God the Lord in maictie, Hys laudes, hys prayle, ling hartely. Well ble pe this.
- 4 Pis worde is true most certeinly, His workes be wrought most faythfully: Polde thys in hart most constantly. Abuse not this.
- be indgement loucth: and right entent, The earth ther with is all besprent, but grace and love he down e hath sent, Well trust ye this.

- The heavens were made: by thys the Lord, The holles of them: by hys true word, Hys breth of mouth: theyr power aforoth. Distrust not thys.
- The leas on heapes: he both them place, As bottell close: he them embraceth The depes he coulcht in secret space. Denounce ye this.
- 8 Let all the earth: the Lood ifeare, What man this woold and mould both beare, Serve hym in dread: with gentle eare. Renounce not this.
- 9 He spake the word: and done it was, The earth sirms Robe in Cable case, What he dod byd: it came to passe. Revolve ye thys.
- 10 All Paynyms wayes God both reiect, Tayne peoples byfites by hym be chect: Proude Princes craftes he doth detect. Piffolue not thys.
 - Tom type to tyme on neyther lyde.

 From type to tyme on neyther lyde.

 Respect ye thys.
 - 12 Mhat folke bath God Jehona Lozd, Clect as hepze by hys accord, D bleft they be by truthes record. Suspect not thys. R.s. The

Psalme, xxxiy,

The Lord from heaven beholdth us all,
All kynde of men both fræ and thrall:
He læth they reyle: he læth they fall.
Advise pe thus.

78

- 14 From his high leat: he call th hys eyes, All mon to beloe they? tract to lype, Where over they in earth do lye. Despite not thys.
- The hartes of all he thope no dout, He knowth they; thoughts within without, They; workes what they do go about. Repute ye thys.
- 16 Rokyng is faued by route of holf, Po giaunt Crong for all hys bolf, Of Crength and power though have they malk Dispute not thys.
- Dirong hople is thyng: but weake agayne,
 That man by hym myght fafe remayne,
 Both hople and man are all but vayne.
 Approve ye thes.
 - 18 Behold the Lord: holdth eye full inst, On fearefull men whych hym do trust, Tayth grace them guide he safety must. Disprove not thys.
 - They; soule from beath to ryd them quite,
 In tyme of dearth to feede them ryght
 All paymfull strelle he makth full lyght.
 Betrouth ye thrs

- Dur louie hath targed quietly,
 for thes our God alluredly,
 Our guide, our thield mall truffely.
 Forsonth not thes.
- Dur hartes in hym woll Kyll reiopce, For his god name we trulk the choice, And hing we will in joyfull noice. Repete ye this.
- Criend D Lord thy gentlenelle,
 As we in the have trullinelle,
 Ehou art the Lord of ryghteoutnes.
 Forget not thys.

I The Collecte.

whan raigneth the famine of thy worde, deliver our foules from the death of finne, that we may ebec filled with thy mercy: finally, to bee affociate to the righteous, in the loyes of eternitie by thy gratious gitt. Through Christ, &c.

The Argument. Pfalme. XXXIIII.

When Danid fledde, to Achus king,

At death be was full neere:

And faued yet, this P salme did fing,

With all his frendes in quiere.

ក៏ៈ១៩នៅជំនំ សមានពេលពាន

1

Will grue thankes: to God alwayes, Who raignes in power most hie: Within my mouth: thall be hys prayle, declarde continuallie.

X.g.

Dt

- 3 D lande and prayle: the linging Lord, with me performe his prayle:
 And let us all: with free accorde, extoll has name alwayes.
 - 4 I fought the Lord: and when I crybe, he boude has loughe eare:

 Pea, he me keepes, eche tyme and tybe, and byb me rid from feare.
 - 5 Lo, thus to God: the pose both call, his cry he both regards:
 And he from paynes and wofull thiall, likely le both hymalvards.
 - They had an eye: full bent in hym, and to they lightened were:
 Athamefalt face not one of them, from that tyme footh byd beare.
 - 7 Osds aungels Kandes hym round about, whole lyfe him fearth aryght:

 Po harme they take, by wycked route, he them delivereth quyte.
 - 9 D talk and lie: how gratious, the Lood remayneth tall: That man is bleft: all prosperous, that layes on hym hys trust.

- o D feare the Lord: ye fainctes of his, therin your transple plant:
 For they that feare: the Lord of blis, that nothing ever want.
- The Lyons neede: with hunger fret, the ryche and proud in hart: But he whole feare: in God is let, of all god thynges have part.
 - 1 1 Pe children youg: approche ye neare, gene eare buto my worde:

 I wyll you learne, the Lord to feare, in godly hartes accorde.
- 12 What man he be: that lift to live, and fayne would lift good dayes: Let hym no fraude: in tongue atchieve, in lewde and frowarde wayes.
 - 13 Meiect the entil: and take the god, all wycked wayes elchue: Sieke pleasaunt peace: wyth modell mode, and do the same ensue.
- 14 Apon the inft: and gooly men, the Loade hys eyes doth fplay: And boweth hys eares: as God to them, as oft as they do pany.
 - 25 Cods face is læne, most irefully, to wycked men of hand: To rote full out: they; memory, from all the earth to stand.

- 16 To God the Lord: the righteous call, inho heares they, heavy cale:
 And he from cares: and troubles all, belivereth them by grace.
- 17 The Lord is nic, to hum by might,
 that is contrite in hart:
 And faneth the man: of humble sprite,
 nor will from hum depart.
- 18 Great are the cares: of perfect men, and great they troubles be: 15ut yet the Loid: belivereth them from all advertitie.
- 19 He kepth they bones: both fafe and found, Tind oken them to faue: The evil, cuil happes thall all confound, no stay by God to have.
- The Lord will keepe: his fernauntes all, they foules he wyll defend:
 And none thall be in forrow thall, who full to hun both bend.

A Lmightye God that arte the strong protector of them that be in adversitie, and art most mercifull deliverer from all dayingers of the world: We besch thee of thy godly providence, to sende thy holy auu-

IT be Collecte.

gell to assist vs on every side, from tribulation, to bee at last delivered from the miserable death of sinners. Through Christ, &c.

The Argument. Pfalme XXXIIII.

For the Lute.

This plaim aforelaidin an other Metre. When Danid fledde to Achis king, At death the doore he was full neere, And faued yet this 'P falme dyd fing Wyth all his frendes in godly quiere, To God hys Lorde, to hym fo dere, In voyces clere, with hart and will.

Gene thankes I will.

Benedică dominum.

Note the revolutiós of fixe diuers termi nations.



Ene thankes I will: gene thankes I will,
For ape to God most grations,
He is my forte, my rocke on his
My Lord he is most bounteaus,
My mouth that I prayle hymplenteaus,
In hart and mynde most fernent still.

Sene thankes I will,

- 2 Pr foule may boalt: of this my Lord,
 De was my belpe to trustelle,
 Let mæke men heare wyth one accorde:
 Let wofull men iope willingly,
 That God hath done to louingly,
 From whom all grace doth downe distill.
 Gene thankes I will.
- Prayle ye the Lorde whyth hart and bopce,
 Thith me ye lik hys gentlenes,
 Logether come, let us reidyce,
 Loke and hys name in faythfulnes,
 Lyke and to you he will expecte,
 Loke pe from you, all troublous ill.
 Ocus thankes I will.

- 4 I lought the Lord he lent me eale,
 He hard my griefe and all my payne,
 He pluckt me forth of all disease,
 That deadly gript my hart the bayne,
 He rid my feare, he turnd agayne,
 For I hym sought with all my skill.
 Gene thankes I will.
- I fledde to hym, and lawe his light,
 Who eye did call to his good grace,
 All lightened were with vilage bright,
 Confounded not were they in face,
 As payne no lpite could them dilgrace,
 God them defendes, none can them spill.

 Gene thankes I will.
- 6 God hard my crye as (weete incente,
 A poose man to felt this in part,
 De geneth all bliffe, he quith offence,
 De bade all two from me depart,
 Of troublous paine to quench the dart,
 Right some he did his two de fulfill.
 Dene thankes I will,
- Toos holf stode by to strength my fight,

 For angels power most glorious,
 About the inst lie Grong in myght,
 To make hym goe victorious,
 To scape theyr foes so quarilous,
 Hys power in grave endureth still.
 Gene thankes I wil.

- O falle and lie he none forlakth,

 Gods godnes finelleth molt fragrantly,

 A whom who wyll themselse betake,

 O blest they go ryght happelie,

 Who trust in hym assured lie,

 To them all belpe shall downe distill.

 Gove thanks I will
- o Peare the Lord in childelie feare,
 pe faintes of hys in holines,
 Serve hym in truth your hartes him beare
 for who hym dredth in anglenes,
 Can fiele no want in baronnes,
 Po hurt no harme nor other ill.
 Gene thankes I will.
- The Lyons lacke in hunger fret,
 The ryche I meane and gluttons bayne,
 To seke they? pray though they be set,
 Po sobe with rest can they obtayne,
 Tho sekes the Lord thall mills no gayne,
 Of all mens needs he hath the skill.
 Deue thankes I wil.
- Je children come and heare the case,
 Pe children come and heare the case,
 I wyll you teach Gods feare and strength,
 By that I scapte so doubtfull place,
 For God me kept in all my race.
 From all they hate which would me spill.
 Gene thanks I will.

S.j. Swát

- Divéte lyfe is god, it makth men glad,
 Tho loveth it well with all hys hart,
 He hall not néede to be adrad,
 From dayes eterne who would not flart,
 Lièpe pe hys tong from overthwart.
 And all god wordes let hym fulfill.

 Deve thankes 3 wyll.
- Is fall truthfull words confoundth all blame,
 Annre thy tong in truth to lote,
 Eruth may be thent yet feare no thame.
 Forbeare all words opprobrious
 All craft, all curic mall odious,
 For God of myght wyll trength the Ail.
 Ocus thanks 3 will.
 - 14 Flée enili, do god, and have god relt,
 Dide Adam kill thou formerite,
 So Adam newe well follow best,
 Then seite show peace wost busilie,
 But it ensue most earnestly,
 For peace from God doth full distill.
 Gene thankes I well.
 - To dieth the infin providence,

 Hys eyes them marke in tendernes,

 He them relieveth in indigens,

 Hys eares he bendes in redines,

 Chen they do pray in carefulnes,

 He heares they voyce that worke none ill.

 Geve thankes I wyll.

- To bateth the proude and them bethenth,
 Thith irefull face to daunt they brayne
 Hys bylage grim on them is bent
 They gay renowne he wyll billayne
 Mhych age to byue they would to fague.
 There they reject all truth and fail.
 Occue thankes I wyll.
- The inst opposit to God they cryed,
 He heard them some in types and place
 An stresse and næde he them espeed,
 Whyth all defence he them dyd brace,
 Co make them safe he syed by s pace
 For ryghtfull men no spyte can spyll.
 Oeue thankes I wyll.
- To bloucth the make: they; gholles be livete

 To them fost spaces he both impart

 The supplication case of all they; smarte,

 To scape their soes, they; specialisate

 The would they; wrecke on them fulfill.

 Seue thankes I will.
- The full felt payne: they yet indurve,
 In woes though wapt all volozous,
 Great gayne to them is death affured,
 Cod them to stayeth most meruelous,
 They tope in lyfe most troubelous,
 The rage therof to quenche and still.
 Cone thanks I wyll.

- The will be firong: they never quaple,
 They, bones in firength kept totallie,
 They, constant hartes can never sayle,
 They, beyes be number severallie
 Ho bone to becake can possible,
 Such helpe from God both most distill.
 Gene thankes I wyth
- The enill, dyeth enyll to death full loth,

 To late he speeth hys wyckednes

 He must feare death that hated troth,

 He must so? swete sele bitternes,

 He harmde the inst, he sinud no lesse,

 As easil he lyued, so dyeth he ill.

 Geve thankes I writ.
- Thanke than the Lord who keepes the still,
 All helpe from hym both ap distill,
 Pore soules he ridde, from bondage ill
 Of wo and theall none shall have skill
 Wheth trust in hym nought thall them spill,
 O then hys peapse loke ye fulfill.
 Ocue thankes I wyll.

¶The Argument. Psalme. XXXV.

Christ prayth(in this) for recompence

bis foes to reape (agayne) theyr part:

So man for wrong done hym agens,

doth yet no spue in (batefull) hart.

Indica Domine.

1

Lead thou D Lord my (ryghtfull) cale D judge (thy felfe) my hurtfull focs: Dppugne thou them in (open) face, which me (all day) impugne to lese.

Lav

- i Lay hand (D Lord) byon the Morde, and eke (take so) the buckler to: Stand by (to helpe) in thy god worde, to keepe from me my (wrathfull) so.
- Bryng forth the speare and Kop the way, of them (so fierce which me would harme: To my pore soule (god Lord) oh kay, am thy health and (Kable) arms.
- 4 Let them be (dimen and) put to thame, that teke (by craft) my foule to full: Put them (abacke) to thamefull name, that me with griefe would (deadly) fill.
- 5 Pake them (to bie) as dust we lie, before the wonde to (lightly) blowne: (In half-let Gods fluift aungel nie, them (dryue in) chale with power knowne.
- 6 Pake way (to them) all dippery, let it to them be (blynd and) barke: Gods aungel (to mought) dipue them by, to fale thy night and (handy) warke.
- For they close net (and mare) have layd, cuen causeles me to (kil and) stroy:

 Pea causes (sure even) as I sayd my soule in pit (and grave) to cloy.
- B Let sodarne) we take hymboware,
 hys crasty not hymselfe to trap:
 Let mischiese fall wyth (payne and) care
 (ryght some) into hys onely lap.

- spy louie (I lay) I bio the leave, ingth inge (all glad) in thus thy Lozd: It shall (no boubt) has health so reave, that ing he shall (alway) recorde.
- so so bones (to biwloe) that lay D Loed, who may (in strength) to the be lyke? Withich fauelt the pose from (tyzantes) swoods from (trefull) spoplying hym to kape.
- I falle witnes some (at me) dyd ryfe, in snyckednes most (halfy) whote: Of me they spurde (of thynges) full nyfe, that I know not (at all) God wot.
- They dyd (bukynd) reward me euili,
 for god to them A (frendly) wrought:
 To greve my foule (it was) they wyll,
 to brying my lyfe (and dayes) to nought.
- in fackedoth then I (wept and) mound, we fould (with fall) I humbled make, my prayer to me (eftlones) retournd.
- I mept (and waylde) as deared frende, as (any)brother that they had:
 As childe for mother (both by)kynde, in blacke (aray) I was all clad.
- But they (agayne) in my great entit,
 they floct (on heapes 'and byd rejoyce:
 Post abjectes (cam and) mockt me still,
 (and I) not ware in spiteful noyce,

dly 100

- 16 Meth fuch leved flanes (to byte) to lée, to them were fcorners (toyntly) knit: They teeth they gnaft (and grynd) on mée as (peyfant) mockers was be fit.
- on the payme I dayly) beare?

 (D Lood) red me from all they thete,

 from Lyons whether (vefend) my deare.
- 18 My thankes (therfore) I will extend, when folke (in place) be met so most:
 In companies (as due) to sende, all prayse (to the) in enery cost.
- 19 Let not my focs (in ire) at me, reloyce in quarell (fally) Ayll: Foz(gylles) they hate me to free, weth (wenking) eyes they mocke they; fill.
- but all (do rage) agaynst the meke:

 Owd men on earth (they wyshe) to wreke,
 for they in craft (and guile) they seize.
- They face (and mouth) they have distort, at me (they ery) with fix and fix:

 Our eye hath same (they say) a sport, that we (with ryght) may hym defie.
- 22 D Loid (my God) this half thou fane, be not at this to; dumme and fail: In the (thou knowld) my trust hath beine, depart not far (from me) in will. S.iii. Liyle

23 Ryle by and wake (in half) A lay, to way my caule in (open) lyght: Py Loed and God (thou cault) them fray advenge (thou wene) my quarell ryght.

- 24 Oh indge/my caule'as thou art wont, in (equall) inflice Lozd of thyne:

 D(Lozd my) Bod leaft in this bront, my foes reidyce to much) in fyne.
- Let them not lay (D Lord) I pray,
 we have hym (lurely) (walowd now.
- 26 Lef them fiele thance (and blame) at full, which ioye (and laugh) at my diffreste: At me who brag (and boast) that well, let thame and spyte them (fully) presse.
- Let them (euen fo) in toy be glad,
 that twythe (to fee) my ryght redictl:
 To God for aye) let thankes be had,
 toho twylth (fo kynd) hys fernants reft.
- Ap tonge (then thus) thall loud rebound, thy prayle (D Lord and inflice eke: All day I will in (perfect) found, the laube tell (wife even) were by weeke.

g The Collette.

EVerlyuing God, the health, the stay and refuge of our soules, we beseche thee to couer and arme vs with the helmet of hope, and with the buckler of inuncible faythe, so that we may seele thy helpe in all causes of our necessities, at lengthe to be replenished with iou and gladnes to magnifie thy goodnes in the churche and congregation of syghteous christen me, and that all our lyse long, thorough Iesus Christ our Lorde, &c.

The Argument. Pfalme, XXXVI.

Here wycked mens delite,

Is paynted, what it is:

But blyndenes deepe in (open) sight,

In vertue whole remise.

Dixit iniu-Lus.

2

Pupple of entil mans hart, Hys linne hath blynd hym fo: Gods feare (all whole) is let a part, From both bys eyes ago.

For he himselse both glose, In hys bewitched eyes: Tyll Gad his sinne (so foule) disclose Post worthy hate to ryse.

Shrewd turnes in irefull mod, He most in bed doth muse: He hold on wayes not (truely)god, As entil diede he refuseth.

Thy mercy Lord in heaven, Det over all both spread: Thy saythfull truth is (bady) siene, The cloudes to reache in bread.

S Eby inflice Lord we lée, As mountaynes ferme to reff: Thy indgements (hye D) ferret bée, Thou that taue man and beatt.

7 **How wasthy Losd most inst,** Excell thy grace benigne: As Adams flocke thall (firmely) trust, In fence of thy god wynge.

Af thy fat housed love,
As drunken thall they be:
And drinke (at neede) them thalt thou pourt,
Of pleasures welles most free.

For thou half well of lyfe,
With the all bealth aboundth:
And Lord in thy bright lyght for tyfe,
Of vs thall lyght be round.

D drawthy mercy neare, **Lothem** which love the then: And let thy grace (D Lord appeare, **Lorigitfull harted** men.

And let no fate of payde. £ 3 Approche me hawtely: Bol wicked hand (in hate) belide, To moue me wetchedly.

These workers bayne of endl. 12 In there owne turne be caft': Kepulle thep have in (croked) will. From fotying be they paft.

The Collecte.

OVrifie our hartes with thy heauenly light O mercifull God, which art originall fountayne of euerlasting lyght, that we maye bee fully ereplenished wyth the plenteous grace of thy sweete house, so to eschue all wyckednes and crafte, to treade under our foote the vauntyng furies wherewith the men of this worlde bee caried by Sathan the Prince of the fame, graunt this for thy beloued sonnes sake Christe oure Lorde, to whome wyth thee and the holy ghost, be all honour worlde wythout ende.

The Argument. Pfalme. XXXVI.

l Here haue ye paynted beforne your eyes tyneyns The restles witte of the fell wycked wyght, How he careth and carkth for his lytheir gayne, This plalm & How he flotth aloft in bye power and myght, And fetth God and his ballowes all in despyte, Whose cursed steps the inst makeh his orison, In lyfe not to tread to hys confusion.

aforefaidin an other Metre.

96 - 11111

That they troubly world haunth by lea flands i That they troubly world haunth by lea flands topy hart geneth me that time and wyckednes, Suggest the to the wycked that he may stand, For no feare of hem is in all hes light, Of Gods law he is because the Chening lyght.

- Pe fel to mynd that he wonted thus to go,
 To flatter are hymfelfe in his own fight,
 For finne the venom did enchaunt hym fo,
 That in it he hale his whole delyte,
 And thynkth in hart that all is aright,
 But God will free out his finne abominable,
 Though to the world it hath hisogre commendable.
- Bully in mynd I gan to revolue,
 Dis woods varighteous and craftely layd,
 All truth and Jultice of God to diffoliae
 But mere deceit in hipscrife wayghed
 And would not be controld of that he layd,
 To learne of any man he did distayne,
 How the very right way he mought attayne.
- I noted eke so by night what he thought,
 Then Gods men vien: to recount their trespas,
 But his head in his bed all milchiese sought
 Imagening all goodnes to desace,
 To banythe all truth and that to disgrace,
 In no godly way set was his busy brayne,
 Forall wicked wayes he toke sor hys gayne.

The wicked thus beaping his sinne on the Where by desert he might be forsake:
You meruelous D Lord in than thy mercy,
That from this world thy care thou doll not take,
Why by to beauen and clouds his course both it make,
All men to siede both god and the the bad,
Such saythfulnes cuer thy promyse have had.

Thy providence D God most merucious, To all men mortalis is inscrutable, Goze Cableand has then mountagnes hideous above viewe then sea botondes, busearcheable. He thy feeret indgements insuperable, for not man only of the power both tast, But brute beats of the also bath their repass.

5

8

Man might muse much D God this to exped But what earthly man could this matter tell, You thou by thy hand don't all things desend, In what boundy thy mercy doth excell, You prosom deke thou art in thy counsell, Well Adams childern may well in the trult, Under thy god wings to be Chadowed full.

Who wil thy bleded word trust in faith fure, They shalve filled with all plenteonines, For thy love house is full of all pleasure For thou genesisthem to tast of thy sprits goodnes, Whose swete welles they shall brynke by thy larges, From whose belives shall brusly water spring, Others to refreshe to thy glorysyeng.

红.供.

For with the only be thefe welles of lyfe, Df frayle men spring but podels of myre, From whom four beth errour a croked Arife, In the only is that we can require, Both lyght truth and lyfe to fill our belie, For in thy lyght truely, lyght must we lie, Dr els in all darkenes wrapt shall we die.

Thy gentle godnes D Lord impart,

To luch as faythfully thy word do kepe,

Who know the both wyle e merciful in part,

That from day to day they may thy face leke,

For they to the beare aright their hartes meke

Thy rightoulnes they know e thy indgements

Thy holy words e eke thy commann sementes.

Aince than the make of hart be so at ease,
And proude be out of favour all cride:
Lepe me D Lord from pride their soule disease
for they have both the and thy worde recyloe
Let not my fote be in they steps begyloe,
Repe away from my soule their violence,
That they say no hand by on my pacience.

Thus depending with my felle in a trance Callyng to mynde the endes of god and bad:
Though they tweine here lead a life in villance how the bad for hys myrth thall once be fad, And the good for they woe thall once be glad, How the nought that be call on the worfe hand then demo I in fine, that truth that fure fland.

This plaint of an other kynde of Metre: Dixit initaflus,

I

AT he Argument. Pfalme: KKKPI.

Here playme do ye fee: how the earthly man,

All finns do commit in his hart that he van,

No love can him mone: of the Lard for to fee,

No feare can him flay: from hys errour to flee,

he wycked in hart: as I gelle is he dent, All finfull abule: in hys lyfe to frequent: Of God bath he not: any feare in hys eyes, So windl he goes: in hys abully deuple.

- Far bipudy he vieth ! for to flatter dimfells, So price both hym pust : by his waltering mealth : Untyli that his finite : so behated of Balt, Found out by his search : be belorated by his rod.
- I The wordes of the mouth : he durightlike waved; In fleughty decept : be they craftely layed: Dupte ceased be both : to behave hymanycht, Son defe see to do suboth he bricen from bys lyght.
- All milchiefe he dreames to denife in his bedre from godly defertes hath be turned inches; ha way that is good but he cleaned integrit of the go.
- Thy mercy D Lord: to the heaven dothaleend, Styll hym to abide to to make hymanisend:

 Thy laythfulnese he is the cloudes both amount,

 Though graceles he be ince hys less to recount.
- Thy righteoulnes kandeth: like the mountagns on hye Solk kable it is: how to bayaly he lyc: Thy Justice in domes: to the dispes be they lyke, Frayle man with the beast: with thy helth for to lieke. This,

- 7 How wondrous D God: is the pitefull hart, Thus man to relieve: in the lyle overthinart: Hore werly trust: may the cheldren of men, The wenges thall them kape: as her birdes doth & hen
- g Full fed thall they be: by thy plenteous froze, Thy grace is so large: to thy prayle enermore: Since to prinke thall they have: by thy deinty repail, As floudes do, we see: tro the springes to be call.
- Faitruh with the : is the fountague of lyte, All bertne in whom : may we fage to be rife: Po doubt in thy light : thall we light ever lie, And blynd thall we be : if we bary fro thee.
- Lo Continue to thenk: D tip fatherly grace,
 Who knowe the renome: who the bounty emblace:
 To them (bo we crave) fo the indice impart,
 Who forms the arights in a purified hark
- Due bond for iny felfe: do I hartely pray, ho fote of the proud: that against me he laye: And let not the hand: of the wickedly wight, Conforms me by seight: so to banguyshe my might.
- Even there are they fallen: in their crafty denile, These workers of empli: be they never so myle, And call be they downe: by the powerfull hand, Pat able to ryle: never able to fand.

The Argument. Pfabre. XXXVII.

Here taught we be a felfe (in hart) to hang of God,
That we deny

How good shall well at last (in state) have their abode.

And entil shall entil

Noli emulari.

ï

Alue thou not: men oblinate,

Pe fret (in hart) ne Aryue wyth them to
Chuy thou nat: they, wycked kate,
A tyme (but host) to row the Areme.

- For fone as hay: they thall away, as (witherd) graffecut down e I fay; So fluifly fade: as berbe the blade, bow griene (and frelly) to ever it lay.
- Trust then the Lood: hold fast hips wards, be downg still good (righteous) dece:
 Diveil thou in land: hold still thy hand, in truth (and rest) thy fayth to feeds.
- 4 A Thus the veiete: thall God be reght,
 to hem than let theme (eare and) hart:
 What mende can crave: 02 welle to have,
 God well it tull (reght fonce) impart.
- commit thy way: thy list eand fray, to Gods (molf frong) all louving grace: Trust hym in fayth: for what he sayth, he bringth it well to (redy) palle.

6 He will expects: the registrouches, at length (of tyme) as lunne to begint: And will endue: the indgement true, with leight as none (both thene) in light.

- 7 We Will in God: abyde bys rod, let hym (alway) do what he wyll: Fret not I reede: though wycked speede, who sneth (so fast) all counsayles entil.
- Mecede from ire: no tyme conspire,
 with them (to go) thy heate refrague:
 @Is thall thy will: be moved fill,
 to counterfet they? (wycked) brayne.
 - 9 Paligners all: thail have a fall, They thail be (all deepe) roted out: Withere who abyde: the Lozd they guide, thail ble (at will) the lands no dout.
- 10 Wilythin a whyle: all inched wyle, thail palle (away) and welt to nought: Pys place wheras: late greens bewas, thail not be found though (Pylo) lought.
- 11 But yet the make: Chall as they lyke, emperite fure: the (Cable) earth: God wyll they: Arelle: In heaven refreshe, with Core (and choyce) of peaceful myth.
- Th'ungody like: agaynt the mike, his countagles mad to (weare and) warpe: De gnath hys tich: yf nought he lieth, in lyfe of them (in thame) to carpe.

- t 3 The Loto thall let: his intath and fixeat, and laugh at him (full dry) in scorne:

 For he doth see his day to bee, at hand to wave (full sore) forlorne.
- the logic fluord drainne out: bow bent to front, the logic floor all redy hath:

 To brying the pope: to death by bore, to kill the full in (hateful) wrath.
- They: (ward to fierce: they: hartes that pierce themselfe againe (to inft) to quite:

 They: boto to bent: thall be but rent, and boyde thall be they: (irefull) myth.
- to ryghteous man is (allvay) more:

 Than is the food: and all the good;

 of (futtle) must that crafth therfore.
- In the armes and fleyghtes: with all the baytes of wycked man thall (thought) quayte:

 Pet will the Lord: the little torbe, thepriode (and trulk) thill never tayle.
- of goody men (they divise) to ayou i from tycle channee: they heritamee, thall last (in tyme) for ever stayou.
 - 19 In perdous dayes: of dreadfull frages,
 they (ball not Kand (in feare) amalde:
 In tyme of dearth: of barren earth,
 they? (Hore and)plenty (ball be blaide.
 Thus.

- gods foes though (they be) hype aloft, get lyke the lumne: thall they contume, as (meltyng) fat of lambes to loft.
 - The loycled man; he bosow can, but wyll not pay (hys det) agayne: The ryghteous man: to lend he can, and feelth therin no (bitter) payne.
 - 22 Bods bleffed men: deperoted then; thall raygue (at will) and have their fyll: Gods curfed men: by roted then, thall sterue (for lacke) and want they; wyll.
 - 23 The Lord is guyde: at god mans lyde, hys kynde of lyfe (he so) alowith: Pys Steps and gate: hys tyfe hys Safe, Ood guideth (full sure) and it anointh.
 - 24 If channes he lippe : by humayne tryp, yet (fully) hat he faith not boton: Gods hand hym kapth; and inder layth, to kays byrn (inklight) his and lound:
 - I yong have band: now olde am fene, the just (as yet) I never know: Once delitate: oxyethya fruite, to sche they; bread (in nede) budie.
 - The infiman bull: be mercifull,

 fill lenoth (hys god) he bouroth not than
 And yet hys fiede: in grace thall spiede,
 both bleff and prayld of God and man.

- flé thou all entil: weth hart and well, do god that God (of thé) requesth: Than trult thou ture: long tyme t'endure, to have (all thyng) what hart deserth.
- For God loueth reght: and well not quete, gene by his fayntes (for are) to ware:

 1) ys deare elect: be suct kept, where weeked fixe thall (foirly) quayle.
- The ryghteous man: most stable than, the earth (at rest) inherite shall:
 Therin to divell: most safely well, for ever (sure and) not to fall.
- The registeous mouth: is trayed in fouth, in wildom (gody) all inured:

 Yes tonge well talke: all wellomes walke, in sentence regist (alway) aftered.
- 31 For why Gods law: is all hys awe, and thet in hart: (it is full fall: Hys lyfe and gate: as stable state, shall never styde (once made) agast.
- The wycked prie: they fote to fyre,
 the walke (and trade) of ryghteous man:
 They fearth and leke: some cause to pyke,
 to kill hym (quyte and) if they san.
- But Tod hys firength: wyll not at length,
 leane them in they; foule (futtle) handes:
 To be condemnd: by foes to fremde,
 at lentence (nye to) when he flandes.
 Truft

106 Trust thou the Lord : keepe fast bys worde, 34 for he will the on the promote: To holde the land : where wycked band, at eve (ryght downe) thall fall in fote.

- For I enen I: have fpyed wyth eye. the wycked (wyght D) far a loft: So frong to le : as Ceder tre. to grene (and frethe) as bay full off.
- Tho went I is: has leate to fop. but lo (full fone) it was agone: I fought bes place : to le bes grace, fre (Cable) place then has be none.
- Thes is the fumme : love god become. 37 in diffe (alway) be innocent: Bold truth full faft: for truth at late. bringth (iopfull) peace with good affent.
- 38 But weighed men : who wicked ren. by heapes thall fall in (thamefull) feare: Their fortune falth : their pleature palth, their ende (of dayes) is wofull there.
- Where helth and meith: from God himfelfe. 39 to rightcous men fo (fallly) growth: De is they? thield : they? Arength in field, when trouble (chance oz) overflowth.
- God them thall fence : and rpd them thence, 40 where (proudly) rule all wycked men: De woll them lave : for why they have, they, trull (and hope) in hym agapne.

Psalme, xxxviij. The Collette.

Pather which art the assured stay and blisse of all righteous men, for thou never for sakes them in hunger, ne yet permits them to be onercome in the battayle of tribulation, we beseche thee to defend vs wyth that ryght hande of thyne, which thou viest redily to reache to them which be in daunger, from perishyng therein, graunt thys for thy sonnes sake, to whome, &c.

The Argument. Pfalms. XXXVIII.

Meeke Dauid prayde: and ceafed nat, In wo dismayde: nye dead in that, Yet so arayde: he saltred nat, In God he stayde: he altered nat, N o surther strayde: he varied nat, But thus he sayde: he taried nat.

Domine ne in furore,

Lord to lore: correct me not, In angers store: oh checks me not, For Anne the sore: absect me not, D Lord absect me not.

Thy frefull dartes: be asperous,

They pricke my hart: most dolorous,

Thy hand so smart: is burdenous.

Reject me not.

3 There is no helth: in all my fielh, The weath my wealth: both to repecte, Per bones themselfe: for time want peace. Thus me not.

A.üy.

SP 1

Psalme, xxxviij.

Apy Annes my hede: have overflown,
As heavy lead: they be so grown,
They fearefull dread: have down me thrown
Refule me not.

IC8

- spy woundes do ren: and loze they linke, Alalle the dynne: them when I thinke, spy folith linne: I do fozethinke. Despile me not.
- In far great wo: lowe am I brought, Sp trespace so: my payn bath wrought, Al day I go in mourning thought. Repryse me not.
- 7 Spy formes are fyld: luith loze dileale,
 Spy flethe is fpyld: and have none cale:
 All parts be thyto none have releale.
 Supprette me not
 - g Full weake I lye: delect in Areste, I roard on dye: In carefulnes, Hy hart ye spye: remedylesse. Oppresse me not.
 - 9 A doed thou spiell: inhat would I fague, And thou admitell: my grouping pague, Pet me dengell: to helpe agague. Repelle me not
- 10 Sp hart both pant: ah wofull wight,
 Spy Erength is leant: and all my might,
 Spyne eyes bo want: their lence and light.
 Bewonn me not.

Pfalme. xxxviij.

- 99 journg frendes : from me ther fie. 11 Walpth careles myndes: my gricles they fee. My kinne them wyndes : full far fro me. Confound me not.
- My foes which fought : my lyfe to fpill, Close mares they wrought : to catch me cuil. They talkt of nought: to trap me ffill. Belbaine me not.
- I pet kept me : as deste I were. 12 As dumme to le : in tong and eare. They learnes at eye : 4 dyd them beare. Defame me not.
- 14 As one I lay : worthout an eare. My mouth all day : 3 dpd not fere : Do checkes Tlay : to all thus geare. Deface me not.
- 15 For Lord in the: 3 had my truft. App God molt free thou art to inft. And thou for mee: Itill aunswer must. Dilgrace me not.
- 16 As the my guide: 3 paged in boyce, That they to topbe : thould not rejoyce. A o là me libe : to fall in chorce. Abale me not.
- For finnefull det : fuch plages to beare, 37 In bolour great : it made me feure. De bart is fret : to fæle them neare. Detrude me not. ¥.i.

Psalme, xxxviig.

110

3 ingliconfess: my wyckednes, My sinnes excelle: in beauines,

D Lord my Arelie: the more redrelle.

Erdude me not.

19 Apy foes he Arong: they lyne at eale, They hate me lozong: they do not ceale, By heapes in throng: on me they preale. Detect me not.

30 With dyd requyte: my god wyth euil, They dyd um flyte: they would me fyill,' For that the ryght I did fulfill. Deiect me not.

Mhou læst my state : for lake me not, To they great hate : besake me not, Lord God to late : awake thou not, For lake me not,

\$2 PyLord of wealth: oh tary not, From the thy lelfe: oh bary not, That I in health: milcary not, WyLord my God: D tary not.

Dh tary not,

S End out Lord thy fauing health vpon our infirmities, eue thou that art moste louing Phisition to all our woundes and sores, and graunt that we may bewayle to thee all our sorrow and heauines in true repentaunt hartes, and that we may bee able to subdue all the assaultes of sinne. Through Christ.

The Argument. Pfalme. XXXIX.

Dixi culto- {Whan Dauid sawe the world so bad : Gods men for truth to scorne, } diam. To God in hart complaynt he had : his tongé in silence borne.

- 1 I full decreed my wayer to wayer : least I in tong myght erre, Lo stop my mouth with mostl strayerne me while sinners were,
- s Be lilence long, enen dom I was: from truth A beide my prace: It fret me loge good thinges to palle: my gricles lo dyd not cease.
- 3 My hart within was let on heate: thus muling fire it tooke:
 My tong hake out, some thong to treate: then silence I forlooke.
- 4 Well me inpne ende O Low I fayb r'what number hanc my dayes! That I may know how long difinago : I here that fone in frayes.
- 1 May dayes to thou at lyngers hall: a span in brede they bee, may life to thee as nought is call: lynes man whole vanitie.
- In Chadow darke mans walke is let: in droyle he toyleth in bapte:
 The heapth and heapth and knowth not yet: see thall all hyses

 some (paper)
- 7 Aow the O Lordwhat lake I for! while men thus earth do whote App hope no dout thou art in flore; thou art my health and bote.
- So have the rod befiner me: from mene offences quite: And make me not a frozue to be: to men of folithe spice.
- Joid dom I layd in patience: not once my month to ope: Joi this than dydff by pronisence: to proue my fayth and hope.
- Memone thy leaning from me to five : by linux I know defenced, Thy hand to finare hath spent me nye : be I yet (Los) preferred.
- For when for linne than icourgelf maniby plages down fent for the As cloth by mother hys louis both wan; all men then britle be.
- Deure Loid my lute, and barke my ery: not dealely heare my teares. For 19 ilgrim frange with thee I lye: as were my fathers yeares.
- Before M go from hence at length: and after feene no more.

X.ij. The

¶The Collecte.

Kepe thou our way O heavenly father, that we offende not in our tonge, so that we may be kindled with the ghostly flames of vertuous meditations, & that we heape up such treasures in this mortally se to reape the glory of lyse immortall in the perfect fruition of thy glorious maiestie, through Christ.

The Argument. Pfalme. XXXIX.

(King David prayed as dumme to go,
before his cruell fo,
To scape from his wo: of sume to be quyte,
And suyth that man is vanitie right

Euen mere vayne vanitie light

Vayne vanstie light

This plalm aforefaidin an other Metre-

Hane decreed : to wayte my wayes,
lest tong should faute by strayes:
My mouth will I kepe: with bridle to tye,
While that I know my for to be bye.
This he in vanitie lygheth,
In vanitie lygheth.

- I held my tong, I nothong land,
 In licence domme I lande,
 So lothe to reply: although to my pape,
 Great griefe I felt: god woods to relirance,
 In woold such banitie raignth,
 Such vanitie raignth.
- But muting thus: I was in heat,

 Py hart did loze me freat:

 For fire the payne: provoked me much,

 At last I spake: with nurmaryng grutch,

 I saw the vanitie such,

 The vanitie such.

Lood lef me know: mpne ende of dayes,
the number how it layes:
So truely to touche, the certeintie pet,
How long thall nature respite her det,
To wayle my vanitie great,
Apy vanitie great.

As span thon mets: the bayes of myne,
And nought they be to thyne:
In breuitie set, all wrapped in seare,
Ood hap so far great magre so neare,
And hap is but banitie bere,
But banitie bers.

In thadow barke: man foulth woth payne, and berth huntelfe in bayne:
So gather he beare: gods carefully kept,
He knowth not yet, by whome to be rept,
So deepe in banitic flept,
In banitic flept.

And now D Lord what is my hope, where men thus blyndly grope:
Thou truly my scope: art onely to see,
For man we know but shadow to bee,
Those set in vanitie he,
In vanitie he.

O ryd me Loed that am to theall,
from myne offences all:
That never I fall: as mocke and a scoone,
Of wycked men: wyth teeth to be topne,
Who be in vanitie bosne.
In vanitie bosne.
F.iii. And

114 Psalme, xxxix,

And volume I went in all my payers,
In mouth I was not player:
I mended agayers the down among,
Thou welt the init to under a wrong,
Of man in vanitie arong,
In danitie arong,

This plage for time pet take alway,

A Lord to the A pray:

For ivalted A lay: thy hand is to fell,

A by terrours great: my conficience stuell.

A fiele my banitie well,

P banitie is ell.

Treather the rebukes: mans lines correctly,

The Arength is some delect:

The beauty so checkt: thou brings it a like pe,

As mothe in clothe: when sity they creeps,

Echeman is bautie deepe,

Is bautie deepe.

23 **Expendency** cry: bowe downe thyne eare, D Lotd my prayer heare: By teares be thou neare: for Araunger Jam, And ghelf with this: my fathers the same, And they by banitic lame, 15y vanitic lame.

D spare a tyme: and ccase my payne,
my strength to wynne agapne:
Besoze to refrayne: eare death doth me spy,
Consumde by thee: wyth irefull eye,
Lest Jin vanitie dye,
In vanitie dye.

The

The Argument. Pfalme. XL.

As Dauid prayed: so Christ may ye see,

Stimselfe to gene: full ready to bee,
To God wyth thankes: most hartely free,
And so they spied: theyr foes for to slee.
They mist not to see.

Expedians expediani,

The Lozd of heaven: and stayd on his might, The Lozd of heaven: and stayd on his might, At last he bounde: to thewe me his sight, And heard my cry: that I doo endight.

Diss care was so right.

- e He brought me forth : of horrible pit, In lome and clay : depe myerd in it : On table rocke : he made me to lit, He lodes man was : and guyded my feete. In courney to fit.
- A long full new: he put in my mouth, To ling to God: hys land to, hys loth: Fo, he kynde thanke: most gently alowth, Af just men eke: they, hartes he auduth. So frendly he bosuth.
- 4 Appreacte that cause : full many to sie, How God is god : most bountie and free, In seare to hym : in hart to agree, In hym to trust : all errour to sie. God landed to be.
- Though in God: is bletted in hart,
 Though we have beeth: how ever it imart;
 From God hys Lord: yet will not attart,
 To proude men inch: as fables impart.
 Whyth lyes overwhart.
 F.iii.

6 999 God and Lord : thy wonders be bye, Pone can thy thoughts : by reason espye: Thou bearst to bs : though I byo apply, I could not tell : the number at eye.

Them halfe to beserve.

Po facrifice: do worke the velyght, Peate offerings none: do pleafe the aryght: But eares build : thou thoult vs by might, Wahole offerings brent: fo finne for to quite. Thou longst not the fight.

Then layd I drayt: most duely to thes,
Lo here I come: not slowly remisse:
In volume bake: there written it is,
Of me in chiese: wythout any mis.
The name sor to blisse.

9 Thy invil to do: all inhole am I bent,

My God most hye: invih gentle assent:

To thy sincte law: my hart doth relent,

Therby I trust: no tyme to repent.

My choyce to lament.

The inflice great: my selfe shall 3 strayne,

Wo the great church: to tell it agains:

And that thou knowed: most certainly playne

The love to retayns.

Thy ryghteousnes: I hid not in hart,
Thy truth and health: I glad byd impart:
I kept not close: how lovely thou wart,
Thy sayth to solke: I speed it in part.
So trully thou art.

- Lo me allowy: the mercy referne,

 That I may the : molt faethfully ferne:
 Let the sweete grace: me bady preferne,

 The healthfull truth: that I may before.

 So never to sweete.
- 3 am belet: with troublous woes,
 op linnes to felt: bo threat me to lote,
 Lis beares of head: in number they role,
 op hart is faint: it felte to repose.
 Os faintly it goes.
- L4 D Low allent: to lende me thyre ayde, As red my foce that make me afrayde: Wake half to helpe: before I be layde, I dre if helpe: to me be denayde. As wholy decayde.
- 15 Who like in hate: my loule for to kill, Let thame them take: so cursed in will: Consound them all: which sieke me to spill, Let them fall backe: that with me so enill. That I may be still.
- I 6 Mo worth them all: which me do delye,
 And hame for mede, that they myght alpre:
 Agayntt me who: so daily replye,
 And in my payne: lay fye to the fye.
 Where health myght they cry.
- Let these in thee: be topfully glad,
 Which seeke thy name: which be not abrad,
 To love thy health: no tyme be they sad,
 That (God be prayste) by them may be sayd.
 For mercy so had.
 P.j. Though

Though pose I go: and needy I bee, The Losd lo god: pet careth for mie; Thou art myne apde: my luertie free, To tract thy tyme: Losd neuer agree.

Fromme for to fice.

The Collecte.

OLord almighty, which art the inuincible defender of all thy true feruauntes, and so by prophecies were so promised as is recorded in the head and prin cipall booke of the law. We beseche thee to grane in our hartes thy holy lawes, wherby we may be able to denounce thy onely righteousnes, through, &c.

The Argument. Pfalme. XLI.
Te fee how Christ makth here hys mone,
Agaynst the sewes to speake:
So may the just when he do grone,
Gods cause not hys hewreake.

Beatus qui intelligit.

爴

Dat man is bleft. that counth in hart, the pose (afflict) and nedics payne: For he in day: of bitter imart, byin God (hys Lord) wyll eale agayne.

- Too wyll hym kepe: and lane hys lyfe, and blede (with wealth) in earth hys flate: And ryo hys loule: from harme and Aryfe, of all hys foes: in (beadly) hate.
- The Lord will case: whan he on bed,
 al wrapt (in payne) lyth licke full oft:
 And combit send his paynfull hed,
 thousourms (D Lord) his couch full soft.

- 4 In payne I fournd: and fayd to thee,
 19 and mercy Load (right sone) on me:
 19 cale thou my soule: and make it free,
 For I (full oft) have sinued to thee.
- spine enmyes thus: tago weathfully, their (angry) harts: to tweld in spite: Why doth he lyne: when thall he does his name (and tame) to perithe quyte.
- And if they came: to bilite me, they glolde (the craft) as they inere bayine: They; hartes to guile. Do full agree, and out (from thence) spake lives agayne.
- 7 Spy focs in one : close rounded they, against me whole : they (toyntly) met: Ouch me with lives : they did 3 say, butwoathely (with guile) beset.
 - They kept he forward: fome employuile, that God him thus (fo love) both firthe: To life no more: God let him rife, that now (in bed) he leeth fo licke.
 - Pea even my frendes: familiar, at me (in scorne) they lyft they hieles: Quen they that farde: as I dyd fare, yet me (to trap) they markt at meales.
- To mercy yet: Lood condescende, to me so pose: (in hart) 3 call: Rayle me agayne: that 3 may mende, I hall (thersoze) rewards them all. P.y.

Psalme. xlj.

for this I know: thy love to me, for that (D Losd) myne emmies all e From triumphes pet: full far to be, to lie (at eye)my houle to fall.

For thou respectes: myne innocence, wherein thou dids: me(Grongly)kepe: So that the grace: well Grength me benee, (I trust) even nye; the face to make.

D bleffet be: of Afraell,
thys (mighty) God: and Lorde agayne:
So be it age: of men fo well,
hyth twife (at ende) Amen, Amen.

The Collette.

Ost gentle remitter of sinne almighty God, who louingly shewest the way to escape all daungers to such as be mercifull to theyr brethren in their needstities, we beseche thee to ease our disseases, that where thou doost chastise our carnall offences, yet with mercy graunt vs health of soule, through Christ.

The ende of the first booke...



Here beginneth the second

booke of Pfalmes

The Argument. Pfalme. XLII.

As Christ (the Lord) for hym and hys,
In trust did pray: in (paynfull) stresse:
So man enen like: as did his head,
May just the same: (in worde) expresse.

Quemadmodum ceruus.

I

2

Clenlyke (in chale) the hunted Pynde, the water brokes: (doth glad) defire: Quen thus my foule: that faintle is, to the (my God) would fayne afpire.

My (wery) louis: byb thy A to God, Lo God (the fount) of lyfe and grace: At layo even thus: when thall I come, Lo lie (at eye) Gods lively face.

A TRhen this (D Lord) came lone to hart,
I pet (therin) recomfort felt:
And trull to lead: the people forth,
to go (full glad) where thou half direkt.

To ion in (bart: and) bopce of myth,

Myth landes & thankes (molf due) always:

Among thy folke: when that they keps,

So bye (in light) they, holy day,

Pfalme. xlif.

122

5

9

Why calles thy felfe: than (flath) bolune, My fainty) foule: I fayt no leffe: Why layest in me: so painfully, In (grenous) two: and carefulnes?

Put thou thy trust: (and hope) in Tod, Let (earthly) thying: not the amale: I will hymthanke: for all his helpe, In sight (most fure) of hys god grace.

As depe (profound) to depe reboundth, at (dreadfull) nove: of thy great thowers. Thy Areames by course: so overflowes, app soule (alasse) the payme denoures.

But God yet will: (commaind) the day, To thene (most clere) me grace to lie: Pright of wo: thall prayle hem than, Tho kept yet lyfe: (to byde) in mir.

Thou art my Arength: (alone) Dod I myght therby) than playne in wo: Thy half me thus: forgot so quyte, So sad to go: for (mortall) fo.

It pierceth my bones (as tharpe) as two do Lo heare my focs: in (cruell) typte:
They daily thus: at me bybleyde,
Where is (become) thy God of myght?

Psalme: xliij.

124

with part thou then: (I lay) my loule: So vert (with griefe) and profirate los

Wilhy makelt in me : fo much a Do,

There Bod is frende : in all the) wo.

D put thy hope (I byd) in God, I trulk (therto) in tyme and place: He is my God: whom I wyli thanke, Hy face thall fee: hys (helping) grace.

The Collecte.

O Lord which art the onelye chearer of mans confcience and countenance with the aspect of thy face which the soules of thy faythfull servauntes do long to beholde. We beseche thee, that while we seke thy favour by the manifold teares of our compuncte myndes, we may be watted with the heavenly showers of thy grace, to place thee within the tabernacle of our hartes. Through, &c.

The Argument. Pfalme, XLIII.

{ For Saule bys wrong { mong Philistians }

The poore even so { may thus theyr cry avance. }

Iudica me Domine.

11

On On

Gob cterne : as indge discerne my cause, from folkes bucleane: And ryd me so : from man that go, in byce, and guyle doth meane.

3.ity.

124 Psalme. xlij.

spy God of myght: thou art of ryght, They half his dequen from the? Whyle thus go J: so mournfully, at mens hollitie.

Send out thy lyght: and truth to light, to leade and guyde my way: No lee thy place: thy indial grace, where thou dool restall day.

That I may go: Gods aulters to, to the my God even tell: To the my tope: my God and rope, weth harpe the thanke I well.

speciale to buil: impeart to full,
of griefe and headines:
with flandit agail: as helpe were pall!
fuch thoughtes who bodt impede:

Put all thy trust: in God most inst, I wall have thankes extends: De the with me grace: even nye at face, as God all health he sendth.

The Collette.

God which art the eternal fountages of all light flyne on vs the glorious lyght of thy truth, whyle we here trauayle in thys world, to be illimited with the beames of everlatting lyght of glory in the worlde to come, through, &c.

The Argument. Psalme. XLIII.

Poore David prest by tyramy, Of wilfull Saule: Who could not blin, For his blacke garde : to search hym nye, ____ Prayth thus to God his helpe to winne, -

an other

lludica me Deus.

This plalm

aforefaidin

Aletre.

h indgeme God : D indge most true, ... Discern my cause: by poiner oppret ----A Unfainth men : Do me purfue Bylawes briuft: my right deprett, ----Which yet the word: allowth full due, ____ Daeueme rest. ----

And wysherb that he his carese would irv. ___

He thus be ginneth.

s Age 24. Unle me to leave : that invoked man, ____ That linfuil Saule : of thameles face,

> Thefix Witho boatteth himselfe: all that he can, And doth blurpe: the godie place,

Elhole power by lette: and linne began. -

D judge mp cale. --

knew this 4 do : no God thou art_ To the my Arength : I whole appeale, _____ Colbo putit me backe : toby Candit apart: _____ Mo Cate to thee : I infl reneale, . Wilhy turnst from mee: thy lougng hart? Dimercy deale.

Cternall Dod: inhy go I thus, -

Alhamb in face : and bily cherkt : Do cause but made: opprobrious, ---

withy both my to : thus me reject:

To beare me opione : fo rigozous! ----Dime respect.

tie.

3	Refurne the light: my hart to cheare,
. •	Perfourme thy fayth: that thou ball hight:
	The leght and truth: let it appeare.
	A ceache the blynde: thy worde to bryght, —
	That it may rule : as law most beare,
	D kepe thy reght.
	Pake half D Lozd : and bring me me,
	The help bill: to ling the prayle:
-	Thy truth and light: of functuarie.
	Will be my guide: in all thele frapes, ————
	Expell thes croffe, thes milery.
	D cheare my dayes.
4	That I may go : gods autters to
	The offer thankes: in facrifice:
	an hart honout : ag bue is ig.
	20 og med det fight : to (Dot) to rile
	con (Son of inv : eafe thou in tho,
	D glad nigne eyes.
	A hat thou alone : ball geuen reliefe,
	3 the well lande: with harpe and lute:
	condition intiere": no helpe in thiefe.
	Then thalt my fees: for the confute,
	Se me to subo . to eafe the ariefe,
	D heare inclute.
\$	withy then my foule : art thou to fad:
I	washing frost the initial and in the initial and in the initial and initial an
	the fordedifferent : in thoughts perially
	Busing not that God: IN Out is her
	and three formeries to make the grave
	D make me free.
	AL (RIL

Coen fruit to God : in ffabienes, -	-
Po moze but truft : for fure heis,	-
I will bym pet : wyth landes confesse,	
For he worll cheare : mp face fluis,	
My Dad my belth : he is no lelle	
D graunt all this.	

¶T be Collecte.

A Lmighty God the fountayne of lyght enertailing we fue vinto thee and most earnestly craue of thy bounteonines, that thou wouldest sende downe thy truth and veritie into our hartes, & replenish vs wyth the clearenes of thy eternallyght, thorough lesus,

The Argument. Psalme. XLIIII..
This Psalme with God expostulath,
That helpe belong delayes:
It praysh formen all desolate,
In olde respect of dayes.

Dous 2nribus.

God to god: before these dayes, ine hard with open eares:
The fathers lage: tolde be thy inages, thy workes of olde ferme yeares.

- 1) of thou expult: the heathen rout,
 to plant thy people dere:
 What people front: thou dyoff wede out,
 to rote the fathers there.
- 3 Pot they by Mord: vid winne the land, their owne arms laved them not. But thy bright face: thyne arms and hand, fuch love at the they got. Ant. Thou

- 4 Thou art my kyng: D God my weale, none other fue I to: As once thou holpst good Israell, helpe Jacobs Socke even so.
- s By the our focs: down that the thiology, our hornes that burte them downe:
 In thy greate name: full well we know, to make our foes allowne.
- for trult is none: in Arength of bowe, that we can bende and draw:

 Py fluorde to weake: my Arength to lowe, to helpe not worth a Arawe.
- 7 Wut onely thou: even onely thou, favelf be from all our foce: Thou fill them all: with thame inough, at be that hatefull goes.
- B Of God above: we make our boatt, all day in thankefull part:

 To prayle bys name: in every coalt,

 Scla for ever inlt in hart.
 - 15 ut what meanth this thou art to far, wher by our Game thou lest:

 Chere thou wert wont to be to nar, our armics now thou likelt.
 - Thou makell be fall to turne our backes,
 boon our enemy:
 And who we hate with spitefull crackes,
 they spople our godes at eye.
 Thou

- 1 1 Thou left is all: as sparpled spiepe, to be denoured quyte: As scattred flocke: we mourne and wiepe, among the Paymynus spyte.
- To heathen dogs bucireum cifed, thou felf try flocke for nought: An gayne to thee: do ryfe in dide, though we be folde and bought.
- of them that neggbours be:

 Of vs but scome: and scotte they make,
 about be subsme we se.
- Thou make it is now: as laughping stockes, a scorne but o the heathen:

 They shake their heades: as we were blockes deryded by to heaven.
- 15 Py hame and exe: confusion, Sanoth full to baunt myne eye: Py face all hame: is put open, no ende therof I spee.
- 16 The heare to oft: the flaunderer, how he blasphemth our fapth: The secont so: what hate he bearth, how he to bengeaunce lapth.
- Though yet these thinges be come on bs, we do not the forget:

 Por froward lyke: buggratious, thy covenaunt we reject.

Aa.uj.

Dur

- Dur hart yel flandth: not turnd alide, to leeke for other God: Por yet our fleps: begone to highe, by wayes to walke to brobe.
 - po though thou hall: bs limitien lose, inhere Dragons cruell divell:

 Though paynde we be: and toll the mose, inch death the limbowes fell.
 - 20 Among thy plages: if we to evill, thould God in name forget: To holde our handes: in Araying will, to other Gods belet?
 - 21 Should not our God: inquize for this, to fearthe where we become? Who knowth our barts and doth not mills, the fecretes all and fome?
 - 22 Anthen thus for the : all day we be, as drawite to death and slavne : Appointed thus : as there we se, to saughter driven a mayne.
 - Then inake D Lord: why fleeps so depe, as though thou ioned not right? Argse, be are: thy people keeps, are leave be not to spite.
 - 24 Why turnst thy face: so irefully, we lowly sinners be: Exhibited forget: our misery, our croubles great to se.

Dur sonle so dust in brought a dolone, enen inst at deather gate:

Dur belites cleanes: in payafuli Chowne, to ground in fearefull flate.

26 Argie D Sob: and helpe be lone, beliver be to thiall: For those owne take: we be busone, for mercy we be call.

The Collecte.

Rife O God by thy mightye power to helpe vs from all tyranny of perfecution, and where thou didft once for our fathers subdue al Heathen nations fo deliner vs from all our enemies bodely and ghostly through.&c.

gThe Argument. Pfalme. XLF.

A lande ye fee: of king and queene,

fet out most glorious:

But Christ and the: his foonse is scene,

more nye described thus.

Eručlauit cor meum

D hart breakth out : (wete prayle to lyng, my long to kyng I make : Dy tonge as lwift : to do the thyng, as fcribe bys penne can thake.

Spore fayre thou art: more amorous than Adams founes I fay: Thy spech of lippes: is gracious, for God blest the for aye, Aa.iig.

- Begyed thy thigh: Prince valuant, with fluord to variant flout: To thy owne lande: as mete it thank, thy fame mult their it out.
- In worthip, spiede: and prosper, hye, ryde on to fence the truth:
 In makenes clad: and equitye, great acts thy hand ensuch.
- Thome arrowes hene: full tharply goes, all folke to the thall fall: Among the mids: the kings his foes, their harts to banquithe all.
- 6 Thy royall theone: D God is fall, which ever thall endure:
 Thy kingdoms mace: all right is call, to tudge in truth full lure.
- Thou louell the right: and hatt the wronge, D God, thy God therfore: With oyle of toye: anoynts the Aronge, beyonde thy match the more.
- g Thy garments finell : of Aloes,
 of Pyre and callia :
 From Judzy chells : out brought they thele,
 to glad thy hart I lay.
- Among thy maybes: to be bonay; e, kings daughters there were to be: Eby right hande beloe: the Andre to fay; e, in colourd cloth of golde.

- thy fathers house to the full kynds, incipre thyme ears to mis:

 Thy people whole: call out of mynds, thy fathers house to the.
- k i So Chall the kyng: thy beloty lyke, bys love Chall come to the: He is thy God: and Lozd to leke, with hart then ferve bym free.
 - 13 So Typus land: that the enriche, and they that richelf flandes: Shall byong the giftes: thy face to leache, both the to come they handes.
 - r 3 Shys kynges Ivéte Duáne : is glozious, all whole wythin to læ: Her garnentes wrought : all curious, wyth gold enbroydred bæ.
 - 14 So brought the is : before the kyng, in clothe of niedle wrought: Her Thirgin maybes : her companieng, her frendes Wall nye be brought.
 - 15 Whith iope and myth: they thall full nye, be brought to by m I fay:
 In palace there: molt innerty,
 where kyng hymfelfe doth lay.
 - thy fathers romes: fuch auncientes, thy formes that inft fuccede:

 Thom thou may t make: as prefidentes, all landes in rule to sprede.

115b.j.

Psalme. xlvj.

134

Thy name to all : in memory, 3 euer wyll denounce:

The people to : Mall durably, to the ave thankes pronounce.

The Collecte.

O Lorde Christ the enertastyng worde of thy father by whom he once dyd create, and yet dailye doth create all thinges linyng, wee beefeche thee to preferue thy churche broughte together of diners nations and countries, that we may all in pure hartesio lone thee in the righteoulnes of fayth, to attayne to the henenly habitation with our welbeloued fathers, who lyuest and raignest one God with the father and the holy ghoft, worlde, &c.

> The Argument. Ffalme. XLVI. In this Christes spouse elect (full well) Her thankes to God extendth:
>
> For that he dyd her foes debell, And that he her defendth.

Deus noiler refugium.

I

1

17

Ur hope is God and Arength (at eye) he guidth with his god hand: A present belpe : in trouble nye. hys grace therby doth fand.

For this we niede: not care (and feare) though world be call in stowne: Though hils to lea: were thrown (even there) though ail turne bylide downe.

The waters though : they rage (in frome) 3 how ever they do finell:

Though mountagers quake: at noyle of them, CF Scia petinit man bopth full wel. £03 for why finkte brokes: and floudes (full mye)

Gods Citie glad thall thepe:

Pys holy place: and fanctuarye,

God firoughy it doth keepe.

5 Sod direkth in myds: of her (alone)
no man thall her remone:
Ryght early God: thall helpe her lone,
hys church I meane aboue.

The heathen though: they rage (to fonde) and realmes reliff g fay:

God raylbe bys boyce: and fo in londe, our foes byd melt away.

The Loed of holdes: so Arong (euch he)
Whyth is he Annoth to fyght:
So Jacobs God: our refuge be,
Sels. we feare no humayne myght.

8

Lo come and lee: how God (in weath)
great meruayles are hath wrought:
What landes to nought: he leatred hath,
how low they? Jools brought.

he put down warrs: and Aryle (in feare) the whole would where they went:

He knapth the bow: and breakth the speare, with fire he charets brent.

that God Jam aryght:

To heathen all: knowne will be,
the world wall fermy myght.
Bb.ti.

The

Pfalme. xlvij.

136

The Lord of haltes: fo firong (from hence)

wyth vs he is I say:

And Jacobs God : is whole our fence,

Sela. our boatt in hym doth lay.

& The Collecte.

M Oft trustye refuge in all perylles and adversities which hange oner vs O blessed Lorde to fanctifie the inward tabernacles of our hartes, with the line ly springs of thy blessed sprite, that we may trust sted fastly in thee our God in all our battayles to have the better hand, through Christ.

The Argument. Pfalme. XLVII.

This Pfalme to soy exhorth: all christen men in fight: That Christ by power afcended so: whom glory sued aright.

Omnes gentes.

Together day ye handes: ye Gentils all be glad: Incloyee to God in melody: with thanks for mercy had

- The Lord is his in power: and ought be feard I lay, Be is the king of all the earth: to bymall thinges obey,
- Be chall to briver be: the people foone subdue:
 All Bentile call at fecte of be: at be their Logdes to fue.
- 4 De dyd chole out all bs: an heritage lo layre: Enen Jacobs hie magnificence: who he did lone as heyre,
- 3 Bod is alcended by: in toyfield moyle on hyc: with rrumpers noyle: as once his arke, ene thus by hie did (flye.
- D prayles ling to him: D prayles ice ve ling:
 Sing prayles fill buto our god; and land him inflat king
- 7 For that our Bod is king: of all the world to rounde: Sing ye his prayle than prodently: wo buders ading found for

For God by Grength doth raigne: byon the heathen all Bod litterh boon his holy feate: all thing both heate has

The peoples heds be met : with Abrahams god & feede Of god they be to spield the earth; but god doth the crucae

The Collecte.

E Ternall God which art the kyng of all worldes & realmes, whose kyngdome is aduaunced vpon all people and kynredes, we befeche thee to subdue vnder our subjection all heathen vyce and sinne, that whyle we fing to thee our God in wordes of wildome and understanding, by thy ayde we may have the better hande of them, through Christ our Lorde, &c.

The Argument. Pfalme. XLVIII.

S Gods Citie here atype of Christ bys sponse,

Magnus' Sit teachth agayne of prayse to pay theyr vower.

Ì

Heat is the Lord: with breaccorde. so prayled ought to be: In citie great : lohere God is let. hys holy hill to fee.

- For Svon hall : is faper Itill, of all the world the bliffe: This hall to wade : holdth Booth on thee. Boos citie breit is.
- Dur God cuenthus : moll glorious. 3 is knowne in palace great: As refuge fure : all men to cure. that place is bys to neat.

For lo the kynges: they gatherynges, in earth made her to spoyle:

Though thus they met: south fury sohet, yet her they could not foole.

- Her walles and holdes, they byd behold, and merueld all agall: They; hartes were danke: they; brags were blanke, eftlones they downe were call.
- Such feares and panges, they harts to wang in tyme of they affaute:
 As women knowes: they bearing throwes, with feares lyke were they fraught.
- 7 So dyd they quayle: as Tharks layle, felt insecht by wyndes of Call: For Paynyms all: be inorthy fall, Gods heritage to wrelf.
- 2 As we doed heare: so saw we neare, Gods citye hye and Arong: Thus God of oures: the God of powers, well Arength her are from wrong.
 - 9 As we concepud: to we recepud, DL010 thy mercy great: For we dyd wayte: thy beipe molf great, in myds of temple let.
 - As (EL) thy name: is Arong in fame, So is thy prayle well fene: The world full out, and so no bout, thy workes full ryghteous bene.

- Let Syon mount: her toy recount, let Audas townes be glad: For thys thy dome: to pull a downe, these Paynyms frantike mad.
- Maike ye about the wals to fout,
 of Syons golly house t
 And tell her towers ther folles and bawers,
 her prayle that ye may rouse.
- And marke pe well bow firong the dwelth, in bulwarkes how the lie.

 That ye may tell: it every deale, to your posteritic.
 - This God even his: our God we lie, los are and ever Arong: He hall be guyde styll death to wyde, of hym thall be our long.

The Collette.

OMost terrible God most worthy to bee magnissed in all thy workes, which art so glorious a prince in the heavenly Hierusalem: enlarge vs in spirituals vnderstandyng, so that after we have received thy mercy in the mydst of the temple of our hartes, we may duely extoll thy name, through Christ, &c.

The lettres be bere, } sheyr bonour not to fee,

S It doth inuite The Christen knight, S of worlde the pryde to flee.

Audite om pes.

Deare ye out: ye gentiles fout, thys thyng that I wyll tell:
But ponder it: wyth eares bulkit, thys world all ye that dwell.

be Adams brinds: periodic blod, heare ye my spell and lose:

Both bye and low: all whole in row, the ryche and exethe pape.

Spy mouth thall tplay: all withomes way, that will man kepe and lane:

Spy hart both mule: most godly truthes, all buderstanding grave.

I will incline: thele earcs of myne, to parable full mete:

Dependent in harps my mouth wil carpe, the fence though that be linete.

st laft myght bryng me fmart?

- 6 Fo) lome there be: whole hartes agree, in godes to put they; trult: And boalt themselves: as carkyng elnes, of ryches lose until.
- 7 Po brother can: revenue a man, from death though fayne he would: Dr God to go: to offer to, agréement who so thould ?
 - The proce to great: herein is let, from beath a loude to bye, That must be leave: to good olone leave, for aye in hym to bye.
- 9 That is to lay: that he should age, byde here in mortall state:
 That he no grave: should ever have, but lyve in pleasant rate.
- For he may thy: that implement bye, and perpthe all the fort:

 As well the wyle: as mad and nyle, to others leave they, port.
- II And can they thyrise: that never linke, they; howes thall and fames: That they here still: that divell they; fill, and landes to beare they; names:
- 12 It will not be: that ever he, thall last in glozy gay: But forth must go: as beastes they do, in britle state and way.

13 Lo this they? way: is folithe Aray,
they blunder blyndly thus:
And yet they? brode: prayle this for god,
Sels. as foles oblinious.

- 14 They thall live diepe: in hell lyke thispe, and death thall gnaw they; maine:
 But clere in light: of morning bryght, the tust thall be their aire.
 - They, beauty gay: thall wall away, in grave with Ainche on fivete:

 They, houles clene: that not be fene, for them to after more.
- 16 But as for me: my God euch he, my foule he inst will faue: From hell the power: in blessed hower, my sprite to hym to bane.
 - 17 But feare thou nat : ne deare thou that, though one be welthy made, Though now has house, thene glosious, in honours postly trade.
 - 18 For nought he thall: of riches all, hence carp whan he deth:
 Por yet hys prove: hes pompe to incoe, in grave with hym thall ive.
 - all ease with pleasures wealth;

 Such men will the : prayle well to be,
 if thou so helps the selfe.

That thou also: with them myghtle go, they; fathers steps to sue:
Where they no hight: shall six in light, for they; excelle budue.

21 Pan lynyng thus: all gozgious, 10ho bnderstandyng wanth: Is lyke to beast: with them to rest, whose same is short and scant, The Collecte.

R Eplenish our mouthes O Lord with thy heavenly wisdom, that we may remeber the mystery of thy blessed incarnation, wherby thou redemest vs fro the power of hell, graunt that we may be found meete to be presented to thy blessed face, through &c.

The Argument. Pfalme. L.
Here is reproued: the facrifice,

of lewes for foolishe trust:

And taught here is: wyth sad aduise,
that thankes he yet more inst.

Deus deorum Dominus.

I

he God of Gods: the load of myght, one God in persons that: he bidth and calth: the earth in light from Gall to Wall to lie.

Thys God appeard: from Zyon hill, as God of beauty most: From whence he would: Chould spring his will and law to enery coals.

9 Our Tod is come: in tyme of grace, he wyll no vience kape:
Whyth wallyng fire: before hys face, about hym tempelt dape.

Cc.tj. The

A The heanen about the earth below, he both boon them call:

The people all to sudge and know, to helpe them that be thealt.

- 5 Collect ve now: my fayntes fayth he, in one, before my light:
 Tho frand in leage: and pact with me, by facrifices ryte.
- 6 The heattens thall speede: hys inflice clearc, that all the world may speed :
 That God himselfe: wyll indge appearc,
 Scla the god from bad to try.
 - 7 My people heare: for thus I fay, thy felfe to invincile tulk: D Altack: thy God alway, thy God A am to trulk.
 - 8 For facrifice: or burnt incence,
 I will not the reprone:
 To blame therin: thy negligence,
 to fend them me aboue.
 - From out thy houle: I wyll not crave, Bull, Bullocke, Dre, 02 calfe:

 Of thy folde els: he goates to have, to toy of they? behalfe.
 - The beattes that grale: the wood to wyde, they be all myne at wyll:

 On thouland hyls: the beattes that firyde, I make them the to fil.

On monataynes foules: that ble they, flyght,

I know them all and some:

Thyloe bealtes of field: be trye my light,
as made for my renounce,

If hungers trede: though myght I fele, I would not tell it that: The world all whole: even every dele, is my the and all ye fee.

And thinkle than thus: lo groffe in wit, that I but field would eate ?

De bloud of Goates to depuke of it, as bloud to spill were tweete?

Pathis it is: that Jallow,
to God age offer thankes:
And pay to God: of lyfe thy bold,
and take none other crankes.

In all thy wo: call thou on mie, when troubles the do thault:
I wil (no fayle) deliver the, thus that thou prayle me will.

West God thus check: bugodly man, what meanle to preach my lawes?

Py pact in mouth: why takell thou than, where lyke hath wycked lawes.

Lo be correct: by discipline,
thou hatelt to heare the worde:
So thou doll call: at backe of thyrie,
my late of flucte records.

18 When thefe thou spicit: with him thou goest, to part the spoyle in hast:
Who wedlocke breake: with them thou boast, the lot with them is cast.

Ce.ill.

Œ۵

Psalme. L.

146 To curled speche: thy tonge thou dights, 19 to clout all crafty guile:

The inst thou wrings: the bad thou quytest, by laines pretente and Apie.

Thou fitt as judge : thy brothers name, by Acit to over runne: Thou quarell pikli : in crafty frame, against the mother's forme.

Withple thus thou owil: I layeng nought, 2 I thou indgell me nought lyke the: But yet I shall : what thou half woonght, detect before thyne eye.

D pender this : 3 do you pray, 22 all you that God forget: Left I in halt : plucke you away, in wo to lee you let.

Wiho offer me : the facrifice, 23 of thankes be bonozth mee: And thus the map: wherby I byle. Gods heith to let hom fee.

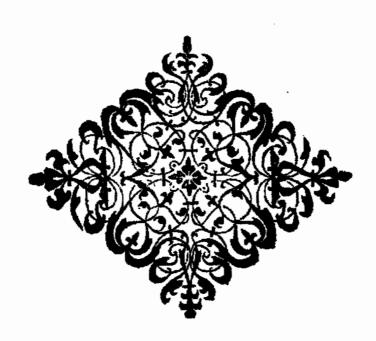
IT be Collecte.

A Linighty God, God of all Gods, we humbly pray thee to take and accepte our facrifice of thankes geuyng in good parte. So that after we be discharged of the burden of finne, we maye declare wythout hypocrisie that we walke in the way that leadeth to salua tion, Through Christ,

FINIS.

The ende of the first Quinquagene.





The Argument.

A prayer pure and forme full good,

for penitentes so meeke:

Thus Davids hart: enbrued wyth bloud,

bys God for grace dyd socke.

Milerero mei deus

Ane mercy God: on me I crave, for thy great gentlenes: Thy mercies Aoze on me bouchlave, put out my linfulnes.

- . But wathe me depe: from all my finne, for depely faine Jam:

 O clense me clere: wothout, wothin, from synne that beatty came.
- Jos A confesse: my swyckednes, my state A fele most whe: An sight A beare: my gittines, it both myne epereuple.
- To the alone: I trespaced,
 I find before thyne eyes:
 That ink in word: thou mights be tryed,
 thou indge so pure to ryle.
- Dehold in linne: I thapen was, in natyue filth infert:

 py mother me: conseque clas, in linne of Adams lect.

- 6 But lo thou hall: the truth well ioned, in hart alway to raigne:
 Thys wisdome hid: to few approued, thou the well to me mod playne.
- Thou thalt me purge with Flope grene, fo clenid, men me thall know:
 Thou thalt me wathe to be full clene, more whyte than is the inow.
- 8 Thou halt make me: much tope to beare, and relt for all my payne:

 19 haken bones that them belteare, and tope then once agains.
- From my mildedes: turne thou the face,
 I cannot lay to oft:
 From out the bokes: my gilt D rale,
 to feele the mercy loft.
- A puer bart : make thou in me, Doo both god and true : A rightful spaite : wythin to be, my soule agayne renne.
 - From open light of thy livete face, DLo3d reject me not: Withd3alv not thou: thy lysite of grace, from me to defolate.
- Thy isyfull health: relieve wyth all, to me thus tolk wyth wo:
 Whyth thrite most free: and principall, through me agayne to go.

Cheri

- e 3 Then wyll I teache: thy wayes for ryght, to all the wycked lost:

 That they to the: converted quyte, for comfort may refort.
- 24 Ryome from all: bloudgittines, thou God my God of health: Hy tonge that fing: thy ryghteouties, and tull condemne my felfe.
- Lord my lips: let open wyde, in thankes to make them free: So thall my mouth: on every five, acue laudes molf due to thee.
- For theu regardle: no facrifice,
 I would els gene it the:
 Aor pet require: by law precile,
 our offrings brent that be.
- 27 The facrifice: to God elect, is infeatroubled sprite:

 God God thou walt: no tyme reject a broken hart contrite.
- 18 D their thy grace: and famour pet, to Syon Danids throne: Jerusalem: that citie great, build thou her wals of Cone.
- Then ryghteous holtes: thou thait allow, whole offrings burnt in light:
 Whyth facrifice: of calle and colv, they thall thyne aulters dyghts

 Dd.y. The

Oure vpon vs O god most holy, thy manifold mer cies and compassions, by whiche thou cleanseit vs from the filthy corruption of sinne, and therwyth makest our hartes cleane in thy fight: we besech thee this to renue in our inward parces the gift of thy holy and principall fprite, by power wheref, we may glorifie thy name in this present worlde, at last to come to thy heavenly Ierusalem, through Christ.

> The Argument. Psalme. LII This Pfalme inweith : and is full wroth, To Christ for Indas fygure zoth, to Danid Doegs spyte.

Quidglo riaris.

I

I Opboalt the felfo: thou treaunt thus: m malice bannipng age ? Enolph not that God is gracious: to goo men dap by care?

Thy tong contriueth all eroficones. 2 of hartes aboundance great : Wayth guiles if cutteth in craftines, as raiour tharply inhet.

Thou malice louelt : above all god, 3 to hurt moze then to helpe Wo hatch more lyes ; then fruth to brode, Scla lyke Adams byth and whelpe.

> Thou half but loved : to speake all nought, that may perdition bring: D thou falletong: thou half but fought, deceite by fiattering.

> > Ther-

- Therfore thall God: quite the lubuert, thy house to take from the: And rote the out: all overwhart, To sels. no lyving land to sec.
 - s In seying thes: the ryghteous man, thall seare and worthyp God: And thall say thus to scorne hym than, in Gods so heavy red.
 - 7 Lo thys the man that had no luft, in God bys firength to fet: But he in heapes: of gold dya truft, by finne bys firength he met.
 - 8 But I am lyke: in God hys houle, a failfull Dique grene: In Gods god grace: mall piteous, my trut hail ape be fené.
 - y I will lande this for ever full, thy wood both neper mis: Thy name to god: that be my trull, with god men god it is.

A Luighty God which in thy power and fearefull wrath beatst downe all the vanitie of the worlde and spite of mas pride, graunt vs so to florish as fruitfull Olyue trees in the house and congregatio of thy people, that by trust of thy name, we may bee delinered from the curse and malediction of thy wrath, through, &c.

Psalme, LII.

This plaim 152 aforelaidin an other Metre. Quid glo riaris.

The Argument. Psalme. LII.
Thus clawbackes beare theyr shame
Whom God shall once consume:
They Princes hartes enslame,
Wyth causeles ive to sums.

I

De braght in matice hyer De thou in milchtele kout:
Gods godnes pet is nye,
All day to me no doubt.

- Thy tong to mule all eugh,
 It both it selfe inure:
 As rasour tharpe to spill,
 All guile it both procure.
- Abou malice loucoff to waye, Aboue all godnes walke:
 And more thou louest to live,

 Sela. Then righteousnes to talke.
 - Pea loved thou half no lelle, To speake one worde for all: All wordes of noughtines, Thou tong in fraude most thall.
 - Sut God once the chall wall, Shall Aroy and Grape by hand: Thy tent from the at last, To rote the out of land.

C Sela

And ryghteous men thall lee, And feare therby thall take: But yet at hym full free, Bod laughter thall they make.

- D to the man hymselfe,
 That made not God hys ayde:
 That trusto in ryches wealth
 Ethole myght in mischiefe layde.
 - 3 But I as Olyue græne, In Gods fwæte house thall lay, Py trust hath ever bene, In Gods god grace so; ay.
 - I the chall laude enen cill, For thys thou dydic fay I: Thy name to wayte I wyll, For god thy fayntes it fpy.

The Argument. Pfalme. LIII.

Our natyne some this Pfalme detecth,

thet somers all be we:

And that from grace who be recett,

confounded must they be.

Ruols

Dixit infipions.

I

De fole have fayd: in hart enen to, no God at all to be: Wherfore corrupt foule finne they de to dogod, none wyll fee.

- 2 God loked down: from beauers to hye, on Adams children all: Some prudent man: if he could tope, that God would take or call.
- But they be all aftrayd and gone, abhominable made:
 That would bo god: not one, not one, corrupt in all they, trade.
 Do.un.

Pfalme. L1111.

12.1

- Bnow they no thyng : in hart to Coure, thele wycked workers all: My flocke as bread which do benoure, noz vet on God they call.
- They were afrago : where feare dyd lacke. 5 to hame God put them reahf: Men pleasers bones : God all to brake. for he abhorde them quite.
- Db that by God to Ifraell, 6 from Syon health were had: Dos people thall: no more to divell, to make all Jury glad.

IT he Collecte.

L Ooke downe from heaven most mercifull Lorde, and stay thou the rage of our infidelitie to be delinered from all vayne terrours, and to pleafe thee alone in perfecte integritie of hart, through, &c.

The Argument. Pfalme. LIIII.

The sust bere prayed bys God as neede, By hym hys ayde to winne: Hys fayth fo good must nedely speede, Hys eye feeth proofe therin.

Deus in Saue me God: avouch me now. nomine. for thy names take I pray: In the great might : my right alow, apengeme Lord I fap.

- Dod to god: my praper heare, thy grace I do appeale: Sy wordes of mouth: accept with eare, which hart both now reneale.
- For Araungers to : at me they rife, and tyramntes leke my foule: They have no God: before they eyes, they me both pill and powle.
 - 4 Behold for God : my helper is, and Cay of all my lyfe: With other mo, he chiefe I wis, who flayth my foule from Cryfe.
 - Then he thall all: my foes despite, into they; laps retort:
 Lord dryne them bowne: the truth to hyght, for thou art inhole my fart.
 - 6 I will south hart most glad and frée, gene sacrifice to thée: I hail thy name (Lozd) magnisse, so god it is to mée.
 - 7 For thou halt ryd: me quyte in bæde, from all my griefe and two:
 As I did withe: my foes to spæde,
 I saw they; overthrow.

 The Collecte.

S Aue thy church O Lord by the protection of thy name, which is only the trufty defence therof, that the may fet at nought all enmitte against her, alway to magnific thee by voluntary confession of thy truth, through, &c.

Ee.j. The

The Argument. Pfalme. LV.

As Dauid mournd to shame reiest,

by them who semed his frendes:

The same did Christ, as his elect,

in lyke may have lyke myndes.

Exandi.

E

Ene eare D God: to my requell, in anguithe all be let:

Hyde not thy felfe: to myne buret, from me thyne cares to thet.

Dene hede to me: thy grace impart, to my depe cry and call: I mourne therin: and grone in hart, now here, now there I fall.

For that my foes: lo cry and rore, and me with fryte approche:

They mildiefe meane: and everymee, in worth they me repoote.

Both feare and dread : thus tolling me, my tremblyng never blin: Darke horrors bepe : full preft they be, all whole to wrap me in.

sufferfore I layd: D that I had, et al. one:
Then ivould I five: to reft full glad, another successions.

7 Promiter of : I would me ditche,
From hence to wildernes:

Spore there to dwell: than here with luch,
in such burestluines.

- 8 I would make ball: to fcape away, as fall as wynde could blow: To fleethys frome: and tempell aye, I would me lafe bellow.
 - Melirop them Lord: they touges deupds, they counsistes featter wode: They citie wigth: to wrong a fobe, to tryfe and churling probe.
- no Both day and might: they citic isalles, are thus encyroned: In mide therof: all milithists falles, and lyrow there excepts.
- Res. 23 in Cepla citie to:

 Decept and guile: which all that trayers,
 they? Aretes full thosough go.
 - 12 Po open foe : workth me thys lppte,
 for hym then would I beare :
 Po enmy known : thus raylth bys myght,
 whom I myght the and feare.
 - But thou my mate: moli deare to bart, as was my lyfe in thate: Withour I ellernd as guide in part, as homely fellow grate.

Ce.ij.

With

- ty whom to knit: we often take, both meate and countagle swate:

 we neither others once followe, in Gods house age to meete.
- 15 Let death them trap: full fodenly, even quicke to fall to hell: For vice with them: both lodge and ligh, they hartes with fallbode mell.
- 16 But as for me: to God I cryed, and hence hom pray I well: The Lord faued me: full off I tryed, I trulk he thall do thit.
- 17 At even and morne I made my inte, at none day instantly: Po tyme my cry: dyd he resute, thus made inportunely.
- from war agaynt me fet:

 For many were with me to eafe,
 though they in numbers met.
 - 19 Pea God himselfe': whych are hath bene, shall heare me them to scourge: Po tyme to change: they will be sene, with feare to God asturge.
- 70 He rearde hys handes: againft hys fremdes, which ment hym peace and reft: He brake hys league: that men so byndes, together fall in breft.

- 11 The month more fast : then batter melt, though warre was diffe in hart:

 Spore smoth then ople: hys wardes were felt, yet were tharpe dartes and smart.
- Dealt thy were a on Gablo deare, inhat hurthen the opposite:

 He will the fedo: he cannot beare, the full to fall in Arelle.
- And thou D God: Chali Aroy the feiche, of crafty bloudymen:
 They, dayes to haife: Chall never retche, to the I yeld me then.

OLorde Iclu Christe thoughe thou wart before all worldes, yet in tyme thou tookest vppon thee the nature of man, wherin thou sufferest voluntary death for man in hymselfe vtterly lost, and there were betrayd by one of thyne owne familie, pretendyng yet amitie to thee, we beseche thee to here vs, and graunt that we may so glorise thy name, that we bee defended so all crast and flattery of the world, who linest.

The Argument. Pfabue. LVI.
This prays to God as innocent.
Agaynst his foes formad:
As Christ though pure: the Jewes dyd shent.
Tet he reinyceth full glad.

Misercre mei deus

Ane mercy God: on me Appay,
for man will treade me downe:
Pis tierce allaut: from day to day,
would make my hart to fowne.

Ce.in

- To fival sive me: my foes entend, as oaily bent they lygh: Full many one: do war extend, on me. D thou most high.
- 3 But ever inhen: Inch feares inuate, my hart, to make me fles: I trult pet well, therout to wate, my fayth so cleanth to thee.
- 4 Prayle God I wyil: and trult bys worde, what hys god hand beth find:
 I feare not fielhe: hys lyte and fworde, to God my trult that bend.
 - for daily me: they do deptane, both what I do and lay: In hart and tonge: at me they rane, and me to harms they lay.
 - They flocke on me: and princly, confepted they have in Realth:
 They wapte my wapes: my keps to flye, to firey my foule and wealth.
 - 7 They put they; hope: by guilefulnes, and craft, to scape away:
 Pet once D God: thou well them thes, in ire, for all they; thray.
 - A Chou leeft my flightes: and often feares, thou market them all full out:

 Which is the bottell put my traces, the boke them noteth no dout:

- As oft as I: do call on the, my foes then take they; tight: Therby my hart: doth full agree, that God for me doth fight.
- Df thys my God: for promple latt,
 3 wyll hun lands and prayle:
 God wyll Aprayle: and all my truff,
 in hym I let alwayes.
- on God I have : me inhole best eines, a tyme though I be thealt : What sieth can do : though all best powd, I feare no whit at all.
 - foir fit for me: my brives to pay, to God they be to hyght: And hym due laudes: to fing by day, and thankes in open light.
- from fall thou kepft my feete:

 To walke in lyght: whyle lyfe hath weath,
 before my God to tweete.

The Collette.

Of I.ord of all power and my ght, which defends thy fernauntes from all inuisible hostilitie, and neuer sufferest them to be our come that trust in thy mercy, wype from our eyes we praye thee teares shed for our sinnes, that after we have subdued our carnall affection, we may rest in the land of the living, through Iesus Christ, &c.

The Argument. Pfalme. LVII.
The inst for his delinery,

geneth thankes that God hym fied:
So Christ reioyste when he dyd stye,
to beauen when death was ded.

Miserere mei deus

Do pity me : D pitie me, on the my foule is call : Thy wynges I trull : wyll thavolv be, till all thys spyte be pall.

- 2 The trully beloe: I well implose, of God my Losd most hoe:
 He well my cause: persourme the mose, that note in hand both ligh.
- 3 Pe shall from heaven: lend bown has power to save from me their spite:
 And those that would: my soule benower, south thank shall full be dight.
- 4 Twict Lyons fierce: both fland my lyfe, with fiery men I dwell:
 Whole teeth be speares: and barries in firyfe, they tanges tharpe fivordes and fell.
- 5 Advance thy felfe: O God appears, from beauens more hye thon they: Thy glory great: let by to cleare, on all the earth to flay.
- o atche my fete: a net they fplayd, my foule they have deprett:

 Sch. Into that pyt: for me they layd, themselves therin be threst.

- 7 Pp harf is list: my hart is firt, D God in the full flayd: And ling I will: my griefes bettwirt, in plalmes wyth mulike playd.
- S Awake my tonge: my toy awake, awake both harpe and lute: Come forth, at morne: I me betake, to ling whyth thanne and flute.
- Dhy landes logth thankes; out wyll I lounde when people meete aryght:

 To fing D Loed: to thee lo bound,
 I wyll in Paynyms lyght.
- L'hy mercy great : to heavens doth reich, what then can it benay ?

 To heavenly cloudes : the truth doth Eretch, to mans mod Nable Cay.
 - the heavens as is most meete: Above the earth: thy glozy mone, the sole of both thy feete.

The Collette.

R Emoue O Lord all iniquity and enmitte from thy familie, which mekely fet they whole tru st in the shadow of thy winges, so that by eninyeng thy mercy sent from heaven, we may be perpetually delivered from all malicious suares and trappes of our enemies Through Christ, &c.

The Argument. Pfaime. LVIII.

Saules counsaylours: fof ar fro ryght,

This Pfalme doth here dewray:

Whose craftes wyth like: shall God requite.

To sing once well away

Si vere

Find your myndes: be truly let, ye countaylours to ryght: Judge equally: in weyght and met, ye connes of men in lyght.

- Dea ye in hart: do nothing lefte, in earth to wrong ye bende:

 Four handes do worke: all inyckednes, though ye the ryght pretende.
 - I these wycked walke: in froward wyte, from even they? mothers mylke:

 Duce borne they Aray and take but lyes, they? wordes yet loft as alke.
 - 4 They poplon lyke: the poplon is, of venome cockatryce:

 Cuen Adder lyke: all deafe I inis, who Copth her eares to ryle.
 - 5 Who hateth to heare: the charmers boyce, charme he fo never byle:

 Dryght and wrong: they make no choyce, all warning they delyyle.
 - s Allythin they? mouthes: they? teth D God, cruthe thou, they be to tharpe:
 The Lyons mouthes: they? talves to brode, breke Lord, proud wordes they carpe.

ÆQ

To rought they palle: as water livelt, by that it felse both lipbe: And when to spote: they, shaftes they list, let them go broken suppe.

- As inaple that walth let them to walt, thus creeping crokedly: As wormans byth: to tymely call, let them no funce cipy.
 - As tender ympes : of wycked thome, before them pryckes be hard : Pen role them op : so all be forne, by wrath they shall be marde.
- Then thall reloyce: the full and god, to lee Gods bengeaunte come:

 To bathe bys handes: in finners bloud, and thanke for bys god boine.
- Then man thall tap . topthouten mis, the full hath full reward:

 Po doubt a God: in earth there is, to indge in ryght regard.

M Ostrighteous Lord, graunt we besech thee that the people may solow all the righteousnes of thy law, and gladly in love to embrace the same, never to turne their hearyng from the truth thereof, or to bee deluded with the mortiserous perswasions of the serpent, to be against wounded by hym, from whom we be redeemed thorough the death of thy welbeloued sonne, to whom with thee and the holy ghost be.&c.

Ff. ij. The

Eripe me de inimicis. The Argument. Pfalme. LIX.

Agaynst the proud: is made request

Who dealth wyth guile and fraude:

Whom God shall drive: to want they rest,

with famine over yawde.

Homail my foes: deliner me, D God my God thou art: Shield me from them: in inertie, that by at me be flart.

- From workers bad : D lane my lyfe, with them no tyme to mell: From blomby men : whole let to Arife, make me most far to dwell.
- For lo they wayt: my soule to catch, these freakes beinet in spyle: Though hill offence: they cannot laich, at me D Lord of ryght.
- 4 Pet canseles they: Ayll flocke at mée, to hurt they them prepare: Aryse therfore: D Lord and sée, helpe me now plungo in care.
- Stand by thou God: and Lorde of holles, thou Lord of Jacobs lyne;
 All Paynyms (Lord) be withou they; bolles,
 Sola space not they; wilfull cryme.
 - 6 They go at even: both to and fro, they grin as bogs to bite: The Creates they trot: in citie lo, as pickethankes them delyte.

- Behold they freake : loythin they mouth, but fivoides toythin they lyps:

 They thinke belyke: none heare the fothe, from them that faithode flips.
- 8 But thou D Lozd: that them veryde, to scome they mad attempt: These heathen dogs: that barks so soyde, from the who can exempt?
- 9 Py Arength I will: kepe fall by the, D God I will not they nke: Df the I know: all Arength to be, as rocke on the I thynke.
- To For God of grace: wil me prenent, with mercy plentionly: And how my foes: wall apice be thent, God hat make me to tpy.
- lest steathem not: all sodenly, lest them my flocke forget: But scatter them: a stray to fly, deject them Lord so great.
 - They, sime of mouth: they, word of tong, they, prode thall them betray:

 For persury: they speake and wrong, they prate but her all day.
 - Consume them Lozd: in halfy weath, consume them lest and most:

 To know that guide: true Jacob hath, even God in curry cost.

 Fl.iv. These

Psalme. Lix.

These men at even : will them retyre, they grenne as dogs to byte:

The citie they: walke all on syre, las pickethankes them delyte.

for meate they range: both here and there, fill hungry let them be:
And fatisfied: be they no where, no rest or siepe to les.

is But I hall fing: thy firength and power, at morne to prayle the grace:
For thou half bene: my fort and tower,
In all my wofull race.

of thou my Arength: all whole alone, to ling to the I hall:

Thou refuge wart: in all my mone my God molt liberall.

The Collette.

Lordalmighty whose power and mercy we do laud and prayle most worthely, both even and morne, we beseche thee that thou wouldest so preserve oure powers from all darkenes of the nyght, that we maye be beautissed with the clearenes of the pure workes of thy law, through Christ, &c. The Argument. Pfalme. LX.

Whyle Saule dydraigne: all lury mournde,

by Paynyms fore opprest:

In fayth to God: here Dauid townd,

and conquerd them to rest.

Deus repulisti.

God thou half repeald he long, and featired he absode: The beaut worth : fell he smooth

Thy heavy weath: fell be among, D furne and Kay thy rod.

- Tuen'thou that half: love thakt our land, well nye to thisers rent:

 Peale thou the brekes: by thy god hand, it realeth to ruine bent.
- 3 Pole dreadful lightes: and dolorous, thou madelf the people spy:

 South wome thou games: for prynke to bs, which groued as inwardly.
- of half thou genen: then arke as ugue, to such as seare the name:

 To blanke they foes: that would repens, the truth protess the same.
 - S Thy loners all: great daungers fled, and rid from harmes full lafe: By thy right hand: let me be led, and my requelles bouchfaue.
 - So Con spake the words: in fanctuary, which maketh me glad to byte:

 3 Sychem will: part myne to byc, and Succoth vale decayes.

 Fi.iit.

any P

- 7 Spyre Gilead: Panalles myne, both twayne be myne intiere: Py Arength of head: is Cphraim, and Juda legistere.
 - So Poab front: Chall bow bys head, to ferue as walkepot age: On Coom land: my Chall fread, fog thou Philiftea.
 - Than who that lead: me frayt to the, into the citie frong:
 Who me will bring: to Journe, to conquere them among.
- fo Art thou not he: D God I lay, which thus halt call be out: Whych dyou refule: to lead the way, to guide our armies front:
- to ease our troubles pet:

 for humann helpe is bayne to spiede,
 mans arme to weake is set.
- 12 Po doubt by God: we hall achyue, great acts we trull even thus: For he alone: our foes thall dryve, to treade them down for hs.

Psalme, Lxj.

The Collecte.

A Lmighty & most merciful God, the onely recousrer & ruler of mankynd, which dooft so deiect thy faithfull feruauntes that therby thou meanest to pro mote them, & so doost humble the that therby thou entendit to bryng the to thy heuenly kyngdom, kepe we befeche thee the denout hartes of thy feruauntes, that whyle they submitte themselnes in true penitent hartes to thy mercy, they may be healed fro all comebrance of conscience to enjoy eternall lyfe, thorough the gift of thy fonne.&c.

Exaudi Domine.

I

2

The Argument. Psalme. LXI

This prayed in payne and streße: as far exylde and sled, and thanks it giveth: for succor sent, it sigurth christ our bed

Pergengheure D God. What voyce doth ling in fong: Dene eare to me : thus call abrobe, as flet for feare of wrong.

From furthell coalles of earth. To the thall come my cry: Withyle hart fækth griefe : to rocke me leab, That hygher is than 1.

For then half bene my trult, 3 : enolatyod E emodul nE Di refuge Arong: and tower to ture. To fence from me my fone.

In thone of one tente by the. For ape I trnit to divell: Whithin the wenges: most conertly, 🗠 Scla. To lye I trust full well. Œg.i.

手C:

Pfalme, Lxij.

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3

6

3

For thousing God half heard, Any voices and prayers lad: And them thou gauelt : an heritage, Thy name who buly drad.

The kyng hys dayes with dayes, Thou that encrease in length: Hys yeares to be: perpetuall, Cuen thus thou that hym arength.

For ever he thall bivell, Before hes God in light: D than prepare: hym grace and truth, Which may befond hys might.

In Plaimes to prayle thy name, I will whyle world both late: And pay my voices most thankfully, From day to day as fast. The Collette.

Lmighty God which art most mercifull comforter of all maner trouble and anguishe of hart, we beseche thee desend thy familie from the face of the enemy, to be in sucreic by thee in the tower of strength that we may at last dwell in thy headenly tabernacles, through, &c.

The Argument. Pfalme. LXII.
This Pfalme exhorth: to God to Stand.
Agaynst all mens pursuites:
[It shewth to faith: Gods mighty hand,
Mans brags it vayne reputes.

Nonne deo subieca.

1

Hall not not my sonie: in Alence loke, to God as subject Kill? From whom my helfh: and helpe I toke. when woes my hart dyd fill?

ДĢ

- po bout he is : my rocke and health, my fost of Arength and appe : I trust the less : by foes in Seakth, to fall as one bilmappe.
- Fow long well pe: with wicked guiles, thus me pare man imade:

 Fe all thall quarte: as wall that reales, as rotten bedge both fade.
- 4 An drine how low : they more for this, inhom God would have erceil:

 They love but lyes: they ronges can bliffe, they hartes pet curfe to fell.
 - 5 But pet my louie: to God be kill, in filence pacient: And tary him: in quiet topit, from whom thail health be lent.
 - 6 Po boubt I fay: he is my Arength, my health, my fostrelle hye: I feare no foyle: to Arynke at length, where Gob both fortifie.
 - 7 With God is tayd: my health full fure, and he my glosy inst: 190 rocke of strength: that soyll endure, in God is whole my trust.
 - Truft age in hym: ye people inhole, to hympoure out your hartes: Our hope is God: D hym ertoll, he health aliesy impartes. Og.ff.

But

But Adams brode : is bayne to lie, mens children ivers bee :

They wayghed in scholes: ascend more bye, more lyght then banitie.

In Mhen hope ye not: (lest bayne ye be)
in wrong and robbery;
If ryches flow: aboundantly,
no hart to them apply.

Tod once byd speake: and once agains, and twyle A have it hards:

That power is Gods: in Cable raigne, which we thould all regards.

In that D Lozd: in the aryght, is mercy mix also:

For thou that quite: to every wyght, in deed as he shall bo.

The Collecte.

Make oure fowles subjectes to thy godlye gonernance most louing father, whiche art our onely paciece that we may renownce the transytory goods of this present worlde with all the vanityes therof, so to solow thee to the eternal lyse in heaven, through Christ our Lorde.&c.

Deus deus meus ad te. The Argument. Pfalme. LXIII.

Poore Christen man: opprest by might,

May pray this pfalme: with Christ by shead,

Who lawdes to God: did pay aright,

In defert fet: where type he led.

at hue

God to thee: my God to Arong, From morning watch: I cry in Arelle My foule and fleth: for thee they long, In defert land, bry, waterleds.

- Thus the I trult: to lee in place, CChere relit thy grace: in bodynes: That I myght lee: thy mighty face, Thy glory type: and noblenes.
- For better is: thy godnes yet, Than is thys lyfe: the bleffednes: Wherfore my lips: that till belet, To fing thy prayle: and worthines.
- A Thus all my lyle: (Lord) the thali blide,
 And render thankes: obeylantly,
 To lyft my handes: I wyll not mille,
 Thy holy name: to glorifye.
- 3 Lo thus my foule: full frankt thall bee, As ter touth fat: unit marow fivete: When that my mouth: in landes to free, Shall toyous breake: to Carols mote.
- 6 Even thus of the: I myndefull was, withen that in bed: I twice my rell: As watches all: the nyght dyd palle, Dithe I mulde: in gratefull breft.
- Because thou wart: my helpe at neede, as beloe thou could : and so thou hall: Therfore I woll: reloyce in dede, whythin thy winges: thus safely plate.
- # Fo: when my foule : was let to thee,
 As fall to topne : in feares allaut:
 Thy mighty hand : then leands to mee,
 And stays me by : wythout defaut.

Eg.ig

- Aow these which sieke : my souls to spyll, To bryng me bowne : to sie my grave : In vayne I trust : they morke in wyll, They: wynding shiete : they first shall have.
- Tayth edged (words: they thall be threll, As they denide: to me full the: They thall be prayes: to launge beatl, In Fores lynes: lyke Fore to dye.
- Li The kyng in God: pet thall rejoyce, For hys defence: in thertie: : With fiverth to hym: thall top the choyce, For glavering lips: all flopt thall bec.

God the author and fountayne of the light enerlasting, graut we befech thee vnto vs, which early do watche before light vnto thee, that our lips maye found out thy prayle, and that our lyues maye sandy fye thee so that our whole meditation and connersation may glorify thee both ouen and meens through Christ.&c.

The Argument. Pfalme. LXIIII.

Here Daughlamth; hys foes attempt,

and seith born due tour foall;

So Christ reprouth the lenes contempt.

and prophecieth they; fall.

Exaudi Domine.

Hearemy Lood : my boyceand cry, in tellyngthus my woes : And kepemylife : in fuertie, from feare of all my foes.

and

- And hode me Lord : from all the travile, of curled men in close: From all they rowite: confoured agapte. in wycked lyfe lo lole.
- Withich wheth thep; tanges: as floors to warps 3 and poplon dartes thep thate: Onen bitter wooden: in tonge they carpe, to bring me under fote.
 - Mo shorte at hom: in stelly they lve. who lyfe intiere both beare: On hum bulwares : they; bartes they loze, and have therm no feare.
 - They Grength themselfes in soucked paper. the precrafty fetch to plo: They do conferre: they, inares to hove. they lay who hem can lpp-
 - They learcheall spite : and do it round, that is by fearth compails: What hartes molt depe : or wit profound. can fonde is boe beuilde.
 - But God hall hote! at them agarne hys arrowes fodenly: Wirth funder woundes : be them thall payne, all unbeloares to fore.
 - He then Wall make : they, proper tonge, 3 theve owne confusion: That who them la: how they be wrunge, Mail Wake as wo begone.

Psalme. Lxv

175 All menthall fee: thes worker webt well, and much commend this acte:

As wrought by God : they thall it tell. and wifely note the facte.

The registeous man : thall joy in God. 01 in hym to put his truft: Wea all true bartes : thall top abrode. that God kept me fo inft.

The Collecte

ALmighty God, fanegarde of all them whiche put their trust in thee, preserve thy Church from the conventicles of all her malignant adversaryes, which so busely assault her with their crafty engynes, that the mayestill retayne thy presence in the true understandyng of the worde, through Christ.&c.

The Argument. Pfalme. LXV. For foyson thankes to God: the letter doth aforde, the sprice for that the church encreasth: by dews of his swett (Worde. Te decet.

A f L laudes be due to thlpha : f D God in m Z ron hil : with harty bowes of thaks to the all soale that we fil

- Wilhich bearth requells to light: in faith made fall to the 2 all men for this: to the ful glad, that come in eche bear e.
 - Tingodip bedes prevaild: on me to loud they crobe: 3 but thou our lins: will purify: as oft we have if tryed.
- D bleff is be in all: whom thou doft chole and take: in the courtes be: hall divel full fed: where he all too shall (make.

- God mold diad in ryght, hears be thou art our health: To them that divid : by lea or land, thou art they onely wealth.
- 6 Which mountains didl prepare by they own firegth to reff, So gyrt he is a with fortitude, of all the worthyelf.
- 7 Which swagth the ragging leas: with all they, rozing dinne So all by ozes: of multitudes: to Cowage he doth winne.
- And they that furthell divel': in earth thy fignes thall dread: They goinges forth: at nyght & morne: thy laudes thall duely (fpread.
 - 9 Thou pewit the earth for god: thou makest it rich in Goze, Gods fluds beful: men sod thou genell: thou frambit the earth (therfore
- Her forowes thou dolf mort: thou breakle the clods in two: Thou makele the lost : with rainy drops : her fruites thou blest (even so.
- Thou crownst the earth sail inhole: ingth the riche gentlenes the cloudes as waynes to care showers they doop fat plenteous (nes.
- They, faines eke diffiff : on defert pallures toyde : The little bils : depe wet by them: that toy on every fide.
- The playnes with flocks bespied: the vales w wheat ful clad, Thus that recover and mercy ling: for fruitefulnes to glad.

The Collecte.

OGod and king everlasting, graunt that we may so be watred with the plenteous dewes of grace, to escape the droutes of deadly siune, and to grow in spi rituall increase of sprite, to be able to sing hymnes & landes alwayes to thy honor and glory. Through, &c. Plabne, Lxvj.

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The Argument. Pfoling LXVI.

An hymne of thankes to God: for help. in tyranny:

With facrifice: the sewes it fong in feastes most folomprely.

R Sioyce to God with ion: hold who the land he dwell: Expresse your iones: to them how his: his Godies both creek

And loke with long pe prayle : his name molt glorious: 3 And thynke it is your glosy molt: has fame molt ive to robic.

Say thus before the Lord: how works thou breadfully: 3 The power hall make : the foes to Roupe : therin though falle (ther he.

The earth all whole full low: thall worthon this as Cad. Sela And fing in plaimes they that to thee to found thy name abrode.

D come and note Gods workes : bow wonderfull ther are. So inlougt to man of Adams lyne: they palle mans byt to far.

He turns the sea to land : whole worke alone it is: 6 that through the leasory that they went sur fathers rove of this

We rulth the world by ninght: has eyes the Wagning between Sela. And who revels as voyd of fayth: no grace hall them enfue.

D blille our God wyth thanks ge people more and letic: 8 And the pecaule all speche & bovce that they his laides expecte.

Por he hath let our loude in lufe molt le cand lound: 9 De fusireth not our fixte to flyde: to flyd bygathe ground.

For thou D God most hise; hall prouch be narowin: 10 Thou half be treed as filter is by furnace fined therby.

Thou broughts be nye to traps: of foes beliegd (travi: 33 Dur lopues & backs: bare painful lodes: of griefs in hear ward **E**L hot

- t 2 Thon half fei man on bs: on thus our heds to ryde: We pall by fire: and water to : yet romne thon gauest is layde.
- Thy house I wyll go in : wyth offringes brent therfore: 99 volves to pay: I wyll not mille: to the behight before:
 - 24 Withich bolives by cause my typs: themselse to open toyde: All which my mouth: by promise full: when trouble me did (stryde.
- 15 Eacht offryngs wyll I geue: to the of lambes molt fat: Isla. Wyll finoke of rambes: wyth ore and goat: I wyll ful glad bo (that.
 - All ye that God do feare: D come and barken now: I wyll you tell: how louingly: my foule he dyd anow.
 - I doo but cry with mouth: my hart felt Araught his eale:
 Sy tonge therfore byd hynt extoll: with prayle it vio not ceale.
 - If I pet thus in hart: ought wyckedly had ment: The Lozd my lute would not have heard: in luttle falle entent.
 - Where now the Load heard me: by paofe it is discult: Op voyee and vowe: in paper made: he dyd consider tult.
 - D bleff be God which did: no tyme my lute reject. Po tyme his grace loxlooke my nede: he never me neglect.

The Collette.

Poure into our hartes of Lord a desire to glorise thy excellent name and maichtie, that while wee endenour our selves to decline the vayne amitie of this worlde, we may be refreshed by thy grace, to beare quietly all thy probations & trials which thou sends to purge vs wyth, still to sing in hart thy perpetual laudes. Through Christ. &c.

Hb.ij.

The

The Argument. Pfalme. LXVII.

(Thys fong in all: propheticall,
Doth cleare expresse: Christes raigne in slesh
Whose beames so bright: dyd shyne in sight,
That all to come: must prayse his dome.
Must prayse his dome.

Deus mi ferentur.

Do grannt with grace: he be embrace,
In gentle part: bliffe he our hart:
With longing face: thene he in place,
Dis nurcles all: on vs to fall.

Du te to fail

- I hat we the way: may know all day,
 Whyle we do layle: thes world to frayle:
 The healthes reward: is me declarde,
 As playment eye: all Gentus thee.
 all Gentus fre.
 - 3 Ret the alwayes: the people prayle, D God of bittle: as due it is: The people whole: mought the extoli, From whome all thyng: they lee to haying. they lee to haying.
- A All folke reloyce: lyft by your boyce, Forthou in light: thalt indge them reght: Thou thalt direct: the Gentiles fect: In earth that bie: to turns to the.

- Let the alwayes: the people prayle, D God of blis: as due it is: The people whole: mought the erfoll, From whom all thing: they let to hryng. they let to hryng.
- 6 The earth thall but hys fruites to got, Then thankes most due: from it thall fue: And God even he: our God most frée. Shall blesse be age: from day to day. from day to day.
- 7 So Cod our guide: thail bleffe he toyde,
 Which all increase: no tyme to cease:
 All folke therby: on earth which ligh,
 Yes name thail feare, and love hym beare.
 and love bym bears.

The Collette.

S Hise thine amisble countinance vpon vs O Lorde & graunt vs thy heavenly benediction that while we acknowledge thy worthines in reverent feare, we may be made worthy to receive the fruite of righteouthes in presence of thy maiestie, through Christ, &c

The Argument. Pfalme. LXVIII.

The Hebrues fang this Pfalme in warre, against their foes to fighs:

Express So Christen man: at Christ his foes: may pray the fame in sprite.

Deus.

LEt God arple: in maiestie: and scattred be hys soes:

Pea the they all: hys sight in face: to him which hateful goes

2 As broke is briven : 4 county to nought : repulse they; tyranny: At face of tyre : as war both melt. Gods face the bad mought flee 3 But let the will: be glavin thys: and toy in God has fight: For Gods great power: & Cable truth: in might let them delite

4 D Ang to God: sound out hys name: liehym re magnify: He rydeth on heavens: hys name is God: in him reloyce ye hid

He rybeth on heavens: hys name is God: in him relogice ye him

S He father is: to fatherles: of widowes judge he is:

Enen God hymfelfe: which over dweith: in holy place of hys.

6 The God he makin the defolate in houtholdes great to grow:

De loseth the theali-quyte out of bandes and beingth the worked (low,

7 D God inherethous inentificith as guive: before the people out Sela Wihen thou dyoft walke in implacenes: which thying thou dyeft (no doubt,

(no doubt 8 The erth then thake: at face of god: the henens did drop & fivel 20 ount Synay: Gods face dyd feare: Gods face of Afraell.

9 Abou pourolt D God thy fruitful thoures: on thine enheritace Withen faynt they were: wyth eale agayne: they? Arength & cioll (abununce.

So thou preparoli: for all the pope: Dod in gentlenes.

They dyd cut preach-his armies frong how they erceid in light

12 Yow kyngs wyth holtes:most stercely let: yet sied biscomfited: And householdes whole: that kept at home: the spoyle they dyd

ogo gota negodio odga od idadi id odga ca do

Though ye have igneramong the pots: as black as coale in fight ye shalbe whyte: as done with winges: milke white and sethere but the

Wher

- (was blacke 227hë God great kings-threw out of land-though earlt hes flock then gan they loke: as white as mow: as lyeth on falmons backe
- Toos holl is fat: as Basan hole a mount that Cately Canoth: When the Country is so grand.
- Thy leape ye fo: to spyte thys mount: ye toppy hillockes gay? This is gods mount: subere God bath dwelt: he there shald well
- fo; ayc.

 Sods charets be: ten thoulands twyle: of angels millions:

 When is God: wyth hys god grace: as God loned Syna

 (oncs.
- Pea faythles the: thou twill to grace: that God myght divell in (them.

 O bleff be Cod; who day by day: both heape hysayftes on bs:

 Thys God is Gov: all pur health: in policer moll glozious.

18

They dieds on hie: y the aldom caughtle receiving gifts in men

De is our God: cuen God I lay: all health and wealth to thape: Dea death is ruld: by God the lood: whole dint by him we leave (qwel: This God that known ihis enmies heds: hethal their worthies

Their heary scalped to pare full nie: that thill in finne wil dwct.

- 22 God layd I will:relloge as once: from Balan myne I dyd: Twill returne: all mync as once: from leas molt depel ryd.
- That dipt thy feete in all their blouds may reade appeare at eyes That dogs might licke: their chimies bloud: for can to be therby
- 24 Who lyft bid fe: D puisaunt God: thy great procedings lie: The goings tuit: of the my God: my king in lanctuary.

(them tete: With thanks were long: first singers went the minutels moved

25 In myds were fet: the Damfel maides: who playd with timbrels (Twett.

- Withen they in one inere toyntly met thus god they neapled wel: E6 From bart the ground they bleft the Lord: who wrang of Ifrael
- Small Benjamin: there ruler went: to Andas tribe them Cone: 27
- So went the Bieres: of Zebulon: and Bertaly came on.
- Thus god bath bid all Areath & power for the ful nye to be: 28 With Arength D God : coffirme this worke : that & hall wrought
- '(fofræ. Frb the livete boule: Lernlaiene make this the Grength proceds 29 Then kings that brong: thep; offerings: to the to praile the dede
- The launce mens routes: once featred lovde: the veories calues 30 Wil ben they that Moupe and prefentes bring and warring folks (once shambe Then that the Bieres: of Egipt land: for this come meke in light 31
- Then Chiops: ful fone that velo to God their bands and might 32 Dalive realines of all the earth: Ung pe to God of blis. . بداءِ ک
 - 33 To bin that redeth: on beauen of benens: as be bath done of oil La be his popce: hath bitred forth: a popce most frong and bold

Soing plabnes and hommes to testife how thought veavle he is.

- 34 Alcriveto God ali Arenath and mount: to Afrael fo howed: On whom his power : no lette is tozonaht: then is on beanen be
- (Mowe D God thou art: full terrible: from out the functuary: 35 This Jacobs God: hys people apoth: D bleff be God therby.

The

(once tambe:

The Collette.

Clord and gouernour, whiche refreshest thy electe flocke, with spiritual nourishment of all dilectation, graunte vnto all thy congregation so to vnderstand thy victorious deth, that we may alway confesse thy worthy victory against sinne, death and hell, and to honour thy maiesty now syttyng on the right hand of thy father, to whome with thee and the holy ghost be all honor and glory for ever, Amen.

The Argument. Pfalme. LXIX.

A fute of man in trouble bounde,

that hath his bart opprest:

To Christ and his: it nye doth founde,
as Paule somewhere exprest.

Saluumme Lic deus.

3

Ane me D Lord: in heavines, by woes depressed downs: The ragyng waves: of all diffres, be faine my soule to drowns.

In myre so diepe: A Cicke full fall, all bottomeles to sie: In waters diepe: downe am I call, the flouds have whelmed mie.

3 An crying Hill: I wery go, my throate is horfe and dry: Pyne eyes be dimme: and fainty fo, whyle God I wythe to thy

4 Py foes ercede: my heares of head, at me they causeles loke: Py foes prenayle: that wythe me dead, I payd I never toke.

Ahou

Psalme. Lxix.

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Thou know D God: my folithnes, if ought amille I dyd:

spy crymes of lyfe: my fimplenes, from the beneuer byo.

- 6 Witho wayle on thee: feele they no bolles, of thame for my defert:
 D God the Lord: of Jacobs holles, let them feele never lmart.
- 7 Fortoth for the : full eyned I, both than e and byte reprofe: Py face is hyd : for infamy, fo felt for thy behave.
- 8 I was repute: as Granger fremd, to all my dyethen bad: As aliant: to me condemnd, my mothers childen had.
- p For why, the zeale : of thy (weste house, hath me by eaten quite : On me fell dedes : opprobations, of them that the did spyte.
- 10 I wept and fall: my loule to chall, my body low to bying: Thus when I dyd: they vid it call, to my dilabelyng.
- to mourne my griefe the more:

 They laughyng flocke: and fellyng flone,
 they made me then therfore.

Adı

- 12 Athe Andges eite: inhich late in gate, on me they babled enill: So byd on me: wyne bibbers plate, yea longes they made they? iil.
- in tyme acceptably:

 For thy great ruths: and bertie,

 weth helps hears thou my cry.
 - 14 D plucke me out : of myre and fand, before I linke to liépe : Let me escape : my haters hand, to tyle from waters beepc.
- 15 Let me no tyme: by floudes and sca, all overflowne to be:

 Por let the deepe: by swalow me, ne pit thit mouth on me.
- This graunt to mee: D God this day, thy grace is liberall:

 Turns thy respect: to me I pray:
 regard thy mercies all.
- 17 Uppe not thy face: and cherefull light, from me thy fernant pope:

 For grouous woes: on me be lyght, make half and heare therfore.
- 18 Deald not my foule: to chalenge if, rederne and faue it well: For these my foes: so baut they sit, saue me from them so fell. Ai.i.

Abou

- Thou knowle what white what want I beare what whe revules I fiele:

 Appre enemies all: that me do deare, be known to the full well.
 - The Chame hath pearle: and rent my hart,
 I feele all hartes disease:
 I wan inould ease my smart,
 but none was me to ease.
 - In Rede of meat: for my repall,
 they gave me bitter guit
 In my great there is they elil call;
 to quenche my thirl wethall.
 - 2.2 They, table be: to them a mare, they, swate meates tournoto solvre: And that so, ioy: they byd prepare, let theare but so, row lowre.
 - They; spes be barke : to lie no lyght, and logt be far fro them: And make they; lognes : to rick byzight, be they lyke drunken men.
 - 24 Poure out thy weath: thefe frekes to Grike, who walke so Aubburnely,
 And let thyne ire: and weath a lyke,
 take hold of them full nye.
 - They divellyings fyne: be they supprest, that they they country lose:
 In all they tents: let no man rest, they stocke no man to chose.

- For whom thou limitelf: they leaurge in sport, as though thou would them so:

 Df thyne afflict: and wounded sort, they talke with pleasure to.
- D let them fall: from linne to linne, as thou by off plague the blymbe, And lufter not: that they go in, thy inflice it to fynde.
- 28 We they call out : of boke of tyle, who thus impugne Gods grace: Po where in boke : memoratine, togth tall men have they place.
- 29 As now forme: for that I mourne, in paynes and volours lye:

 Thy health to me D Ood returne, to rayle by me on hee.
- 30 Sods name I wyll-wyth prayleaduaunce, in fong full oxpe in hart:
 I will in hymnes: tys laudes enhaunce, hys grace to thew in part.
- And thys that please: God far aboue, (who is a sprite most pure)
 Then Ore or calse: with horne and houe, to offer hym (be sure)
- The humble foules: thall thes beholde, reloyce they thall by lyue:
 And ye that læke: the Lord, be bold, reloyce, your foule that lyne.

ALH.

- 33 For God no doubt: the neby heareth, they may recope more hye:
 His prisoners: in eye he bearth, he cannot them delye.
- Let heaven and earth-and all betwene, hys worthy land let out: The sea and all: that creepth therin, prayle hym all round about.
- for Tod Hall lane: livete Zyon hill, hys place of godly rell: And Judas townes: build by he will, to divell in them pollell.
 - 36 Hys fernamics frue policritie, thall it enherite tult:
 And they that love the maiellie, of divelling theore may trult.

The Collecte.

Care vnto vs to vnderstande the certentie of thy truth and saluation, and that we may bee so purged from the silthines of all synne, to have a name in thy blessed booke of election, there to be registred among thy dere electes, through, &c.

Psalme, Lxx.

The Argument. Pfalme. LXX:
The sust man here: calth God to ayde,
To be protest: from hasty brayde,
Of all hys foes (to hate) so ryfe:
By hys good hand: to be well stayde,
No tyme that he: be overlayde,
By weakenes frayle (of all) his lyfe.

Deus in adiutorium.

1

God to me: thyne helpe intende,
In half thy felfe: to mercy bende,
and me(D Lozd) definer quite:
Lyke grace I trave: that thou extend,
Thy helpe from heaven: so downe to send,
to and e me strong: by (gody) might.

- In half be they confounded all,
 The they have full name men myght them call,
 Thich leke (in hate) my four to spill:
 The they put backe: and dryuen to wall,
 All byle reprofe myght them befall,
 who that to me wyshe (any) evill.
- 3 Even Arayt fled backe: let all them be, for they reward: foule thame to lee:
 these futtle (men but) glosers all:
 Whose tong to favone: can whole agree,
 Wo say there there: lo thus to mee,
 by guilc (and craft) to make me fall.
- 13nt let all those : that sieke thy myght,
 Thith gladnes full-and top be dyght,
 in the they? Lord (and God) all days:
 And let them all: that have delite,
 In thy sweets health: say this aryght,
 the Lord (so god) be prayled ago.
 It sit.

Is now for methough pore I ligh, Afflicted fore in milery,

> D Lord to me make (hally) specie: Thou art myne apde: molt trullely, Py God of all: delinery, to long (fro me) do not recede.

> > The Collecte.

OGod eternall and inuincible protector of thy fub iectes, we before thee make halt to helpe and furcour thy poore houshold, who standeth in fute at thy maichie, that we may escape all shame and rebuke of sinne and aductivitie so desended by thine ayde, through Christ, &c.

The Argument. Pfalme. LXXI.

The inst geneth thankes: to God abone,

Who kept his youth in stay:

So craneth he still: for further lone,

In age no tyme to stray.

In te domi ne speraui.

Piruli D Lozd: in thy god name,
I have (in hart) alway repolee:
Let never me: be put to thame,
from hope (I have) to be depolee.

2 In thyne owne grace: and righteonines, all quyte (from harme) beliver me: Inclyne thyne eare: to my great Grelle, to lave (my lyfe) and make me free.

- 3 Both rocke and wall: be thou to me, to which (mod fure) I may refort: Thy will it is: that kept I be, my holde thou art and (Cable) fort.
- 4 And make me lcape: the tyrannye, my God (and Lord) of wycked foe: To cape the hand: of man to spee, both false (in part) and cruel to.
 - Thou art my hope: and patience,

 D Lood for whom Hodely long!

 From even my youth: my confidence,
 thou half (no bout) bene ever frong.
 - For lith my birth: by the alone, full lure (by the) were kept my wayes: Thou pluckli me out: my mothers wombe, my mouth therfore) that threde the prayle.
 - 7 A monter great: men me report,
 fo many indge that be brint:
 13 ut yet thou art: my fable fort,
 in whom is all my (hope and) trust.
- 8 D let my mouth: with prayles flow, that the I may land (alway) thus: That I may ling: to the and low, there honour (great most) glorious.
- 9 In tyme of age: relect me not, that out (from the) I be not call: And leave me not: all desolate, in (nedefull) tyme when thrength both wall lk.j. For

- for nowing foes together iet,
 in countagle whole (they bo) conspire:

 To rayle at me: they be all let,
 to trap my soule in (hateful) ire.
- 11 They lay hym God: hati) whole refect, fue on (therfore) and take hym now: And full ye may: on bym be wrect, for none (in earth) wyll hym anow.
 - 12 D Sod from me: depart not far,
 D Sod my Sod (to the) fary:
 From me thy helpe: do not bebarre,
 make half (to come) my focs be hye.
 - 13 And let them all: confounded be,
 to finke (and decime) who seke my soule,
 Let tham them take and vilance,
 who with my lyse (my soule) to soyle.
 - 14 As now for me: moliquicity,
 I will abyde thy (louing) hand:
 Pea day by day: more earnestly,
 my mouth (and tonge) shall prayle thy sond.
 - 15 Pymouth Chall tell : thy righteoutnes, thy faming health (to me) all day:
 But ends of this : great gentlenes,
 I can not thinks of inholy lay.
 - 16 In this my hope: I will go on, in God my Lord (to great) of poince:
 I will expresse: of the alone, thy truth (to ferme) both day and hower.

- For thou D God: half taught me well, from (all my) youth but this day:

 Thy meruels I: therfore will tell, thy wonders (great and) how they lay.
- But me in age: when heares be white, copies me not (D Lozd) abounte:
 I will first tell: the power and myght, this age (that is) and them to come.
- 19 For lure D God: thy truth is liene, to heaven (above) lyft by to hye: Things great by this: so incought hath bene, inho can (in power) be lyke to this.
- 10 Polv great and lose: advertitie, thou madest me off (in tyle) to the: Pet dids thou turne: to quicken me, from deeps (of tresse) to rayle me bye.
- 21 Befide thou didle: encrease my raigne, with honox (much so) more and more: When turnd thou wart: and picald agayne. of toy (so glad) thou gauest me store.
- 22 I will the prayle: in plattry swete, my God (and Lord) thy truth to tell: To the my harpe: thall thand as meete, D Lord (to god) of Israell.
- spylips and mouth: both fayne and glad, thall be (alway) to fing to thee: So thall my foule: for mercy had, Which thou (by grace) half made so free. Ukk.y.

The cause that take the righteon force, from day to day (and that) even that:

"Because weth thame: thou dealt reptelle, my foca (to fierce) that with me evill.

A Lmighty god which raignest eternally in that hie throne of maiestie, and yet doost not disdayne to looke upon us poore miserable wormes crepying here on earth, and also doost not suffer us to be e confounded with shame for euermore, we beseehe thee to suffill our lyps with the worthy prayle, and exercise our hartes in continuals medication of all thy goodness declared to us, Through Christ, &c.

The Argument. Pfalme. LXXII.
In letter prayd: king Danid playne,
Shis forme to spedo: mall bys raigne:
In spring more grue: yet ment it is,
Of Christes God forme: and king of blis.

Dens iudicium.

Choin D God: thy indgements true Thon the kings: annoynted due: A he inflice ede: gene thou therto, To this kings sonne; in it to go.

- Mhen that he indge: the people ryght,.
 The god to lane: the bad to lingte:
 He thall the poze: afflict defend,
 The meke to quyte: the proud to bend.
- The mountaines great: fivete peace that bring Unto the folke: in governing:
 The finaller hils: shall righteonsnes, for sprede a lyke: in saythfulnes.

- The simple lost : in milery,

 To holde their right : he shall applye:

 The pose mans childe the shall protest,

 And brider strop : that him so surest.
- I hey that leave this im reverence,
 As long as turne hath influence:
 D: while the mone: her face both thome,
 From age to age: from bye to lower
- 6 He thall come doing: as rayn from leas, Dn graffe new thome: oxivel the fleafe: As thowers fluxte: on earth to lyte, To cheare all thing: in fruitfull light.
- In his god dayes all rightwife men, Shall floythe then and rife agayne: Sweete peace thatbeconsucry fide, As long as House; her sphere both ryde.
- From sea to sea his rule shaibe, From Palelipne to depered sea: From Euphyates: to holy land, From coll to coll how wyde it landth.
- The Cthiopes in wildernes, full meke to hym wall bowe their kness his foes hall fome to licke the bulk, All policate ligh to hym they must.
- Df Tharfys kings : and other Iles. thall gifts prefent : him other whiles: Of arabye and fabricings; thall humbly bryng a their offerengs. lak.iv.

Pfalme. Lxxij.

- To make thost tale: what kings there be, In earth must gene: hym homage fræ: Dea nations all: thall them submyt, To hold of hym: and kylle his fæte.
- Fo; he the pose: thall tone releife, The crying wretch sto ryd from griefe: The nedy man: all comforties, Without all helpe: he will release.
- 13 A laye agayne: he will be god, To nedy man: and pope of bloud: Though here he be: both topne and brent, Their louies to lane: he will consent.
- Their louies from france: in bluye, He will them red: that typanny: They names to him thall thine full cleare, Their blood, his light: Wall count full deare.
- Ind live he thall: to hym thalbe, So geven the golde: of Arabye: He thall for pope: make fute alway, The poster it whill payes hym age.
- Due hand full lowen of wheate on hell, For growth and length: then hake it will. In Lybanon: eke tries to bye, As greene as grade: all townes that help.
- 17 Pys name thall Kill: and aye endure, Before the fonne: it was full fure: Pys grace thall blette: all people full, All heathen him: thall prople and trutt.

This God our Lotd: be blek full well, Quen inft the God: of I fraell: He wondrous thinges: both worke alone, All mylkeries; by hym he bone.

19 Hys name be bleft: in buitie, For ever one: in trinitie: This name thall fill: the earth agayne, Say we therto, Amen, Amen.

WE acknowledge O God almighty thy holy name to be worthely magnified, wherunto we now refort with humble supplication, beseching thee to suppresse all hostilitie of our oppressours, who enuye thy prosperous and blissefull raygne of thy some our Sauiour Christe, gene vs thy people such peace whereby we may ensuell righteousnes & godlines, through the mediation of our said Lord & sauiour, who wyth thee, &c.

The ende of the second booke.



Here beginneth the thirde Booke of Pfalmes.

The Argument. Plaine. LXXIII.

This musing Psalme: by David made: to Asaph put to sing, Doth shew the endes of good and bad: What vice what vertue bringth.

Quam bonus Ifrael Deus.

To them of perfect hart: Though inycked men baue here the livitle, And god men little the finart.

- 2 But yet my feets: welnye were gone; to bout of godly wayes,

 My steps of lyfe: almost were slipt: to renne in lyke altrayes
- 3 For inhy I fret: all whose in seale: to note how sinners were: In peace with blisse; all whole beset: the god men all in seare.
- 4 For they of death: fiele no diffreste: normuch it doth them fret, They strength is fresh in energy part: well fed and fat they ict.

Yet good is God to Ifraell,
To them of perfect hart:
Though wycked men: hane here the sweete,
And good men feele the smart.

- 5 Distortune none besalth these men: no labour presith them hards They have no scourge: as other men all welch is they reward.
- 6 Of this arifeth: their halvty pride: wherin they bount to fout: All clad they bee: wyth wyckednes: and wrong even round about.

Taith

7 Which faines foule: they eyes be (weld: their gullets feele no thurst. Their paunches ful: their helth so quart: they hartes creede in lust.

Yet good is God to Ifraell,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.

- 8 And others they: corrupt with talke: they speake all that is nought. They do blaspheme: even God above: such rage delogaith their (thought.
- For by to heaven: they call their mouth: Gods providece to scorne Their tong in earth: must be are the rule: by them f pare is lorne.
- 10 This makth all folke: to fall to them: to fue their wealth buto: Their water caps: to drinke in part: to case they want and wo.

Yet good is God: to Ifraell,
To them of perfect hart:
Though wycked men: haue here the fweete,
And good men feele the fmart.

- 1 1 The people mad : full lay they all : do God luch matters know? Path God aboue : respect or care : of thinges to done below?
- r: for lo lay they: thele inycked men: they prosper smell in all: The world is theirs: as foly men: all godes to them befall.
- 13 And some of them: sayd thus agapne: my hart I clento in vayne: To purge my lyfe; from suttle art: I count it folith payne.

Yet good is God to Ifraell,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.

Ahus

- Thus bert I went: afflict in hart: all day by wycked fect:
 In early morne: fore scourged I was: to have this case detect.
- 15 I had almost: sayd even as they . lo then I had bene sowd: For so should I: have evil reproved: thy slocke of children god.
- 16 I fought and fought: to search it out: D Loed what this might be: But thou D God: so secret wart: it was to hard for me.

Yet good is God: to Ifraell,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.

- 17 I doubted till: tyll God I lought: in hys most saintly place: To note hys wont: in all their endes: at last of all they; race.
- 18 I spied thou sets: they, sipper state: in brittle godes buckere: Thou cast the down on hed to nought: yea when most hie they were
- 19 D how they quaylo: most sodenty: cast down and perisht quyte:
 For their mildedes: & swyckednes: to nought brought down in sight.

Then good is God to Ifraell,
To them of perfect hart:
Though wycked men: hauc here the fweete,
And good men feele the fmart.

- 20 As dreames to bayne: do banythe quite: from man y wakth fro tiepe They image Lord: to that thou trop: thy citie not to kepe.
- 21 Ayre inward gholt: fore bert it was : before this case I knew : It pearly my raynes: and rotes of hart: to note their workes untrue

22 So fond I was: and ignozant: in secret workes of the: We brute bealt lyke: all boyde of wit: so builthy trade to se.

For good thou art: to Ifraell,
To them of perfect hart:
Though wycked men: haue here the fweete,
And good men feele the fmart.

- 23 But yet D lozd: though thus I thought: I was held by by the: Py right hand yet: thou held to by: that far I byd not flee.
- 24 As me thou taughtle: to hence thou wyll: teach me thy fecret wil, And after that: with glosy bright: my foule with joy to fill.
- 25 Fo; whome have I: in heaven but the: to love o; trull aright: D; who in earth: can health impart: but thou my harts belight.

All good thou art to Ifraell,
To them of perfect hart:
Though wycked men: haue here the fweete,
And good men feele the fmart.

- 26 Though fleth & hart : here fayled me : thou didle not me forlake: Thou art D God : my Arength of hart : my part thou art to take.
- 27 Fox lo who far: from the do stray: they perishe thall no doubt: A whozyng who: eke renne fro the: thou drivest them at to nought
- 28 But god forme : by God to hold : in the D God to trust : To tell theme actes : how god thou art : in Seyon gate full tust.

O good is God to Ifraell,
To them of perfect hart!:
Though wycked men: haue here the fweete,
And good men feele the finart.

Ll.ij. The

The Collecte.

G Ene vs assistence of thy grace almighty father, & fo guide our feete in meditation of thy righteous indgementes, that we slyde at no tyme or be offended by vndiscrete zele, or enuy at the prosperitie of thine aduersaries, eyther to misconceyue thy enerlastyng prouidence, or yet to bee the slacker in the godlye wayes of thy holye testimonies, so that we may alway inoyfully beare thy crosse sent vnto vs, having thee for our lot and comfort therin, and so havyng our hartes pure in thee, we may e prayse thy right uousnes in the eternall gates of thy heavenly Hierusalem and enerlastyng habitation, Through Christ, &c.

The Argument. Pfalme. LXXIIII.

A fore complaint (here may) ye read, Agaynst Gods foes fo vayne: Which Christ his worde: and eke his flocke, Lurfue wyth myght and mayne,

Vt quid neus V For repulifit.

Hy art so far : D God (our God) Foz ever wylt thou dec: Why functh thy weath: agaynst thy sheepe, Of passure (as we bee)

Dod(our Lozd) thinke thou byon : thy congregation dere, Of olde to Arong : possest by thee : whom thou redemit to cieve.

And thynke by on the (cholen) lot : of thync inheritaunce: Df Syon mount: wherin thou dwelt: weth the god ordinaunce.

Lift by in half: thy fixte (and handes) confound thy foe in face: Pow hath he Groyd: thy fanctuary: the feat of thy god grace:

Why art so far O God (our God)
For ever wilt thou fice?
Why fumeth thy wrath: agaynst thy sheepe,
Of pasture (as we bee.)

- A Thy foes dyd roze (full hye) in pzyde: in tyme of featifull day: As conquest signes: in temple there: they; banners did they splay.
- 5 Where he that once did (cut and) hein: a beame of sparre of wood: To beautifie: thy temple worke: was thought devout and god.
- 6 But now they boall (and brag) herein: to pull all dolon to nought: To breake with mail: 4 eke with are: the gates of carners wrought

And yet art far: O God(our God);
For euer wilt thou flee?
Why fumeth thy wrath: agaynst thy sheepe,
Of pasture (as we bee.)

- yea fyre (and flame) noto have they let : byon thy holy place : They have defyide : 4 call to ground : h house where dwelt thy grace
- 8 They land (in whath) to Aroy them quite: let be in one concent: Sode houses thus: in all the land: they have all suboly brent.

TCL c (now can)fix no wonted lignes: there is no Prophet more: Not one with is: of wildow lage: to eale our bondage lore.

And yet art far: O God (our God)
For ever wylt thou flee?
Why fumeth thy wrath: against thy shepe,
Of pasture (as we be.)

10 How long D God . Chall thus (in spite) the adversary brayd.

Thy house, thy seattes: thy fold deface : hys brags at the be layde.

Ll.ig. How

Psalme, Lxxiiij.

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How long I lay: thall he (to mad) thy holy name blaspheme, For ever thus: hym thall we lie: thy power to lyght to deme?

I t Why than (D Lozd) hold Adl thy handes: 4 winkst at this his spiter Thy hand draw out : of bosom some : to stroy thy foes by myght.

Why art fo far: O God (our God)
For euer wylt thou flee?
Why fumeth thy wrath: agaynst thy shepe,
Of pasture (as we be.)

- 12 Pet God my kyng (and Lo2d) he is : of olde in yeares now gone : He health bestowd : on all the earth : himselfe doth it alone.
- Thou diall decuyde the lea (as once) by myght of thy great hand: The Dragons heds: thou brakell in two: to drown by lea & land.
- 14 Thou crusheds the head of Whales (I say) Leniathan so great: For thy dere slocke: thou mades hym meat: which was in desert lef.

Then why art far from vs (O God)

For cuer wilt thou flee?

Why fumeth thy wrath: agaynst thy sheepe,

Of pasture (as we bee.)

- 15 Of Kony rockes fo (flinty) hard: thou broughtst out fluds & springs And so thou drieds: great waters by: for all they gatheryngs.
- 16 The nyght 4 day: be thine (at will) thou spreadst both light 4 sunne The sunne by day: to shyne so cleare: by nyght to shyne the Hone.
- The colles of all: the earth (to invoe) thou dydle them place ful due. Thou lummer madele: and invoter both: eche other right to luc.

And yet art far: from vs(O God)

For ever wylt thou flee?

Why fumeth thy wrath: agaynst thy sheepe,
Of pastnre(as we bee.)

- 18 Kemember this (in mynd) D Loed: thyne enmies how they baunt, How folishly: the people have: recyloe thy name a taunt.
- 19 Gene not thy turtels (fely) soule: to beat of cruell post:

 Forget not age: the company: of thene afflicted fost.
- 30 Behold thy pact: ones made (to bs) for darkenes pelfilent:
 Is speed the earth: where there so dwell: both false and violent.

And yet art far from vs (O God)
For ever wilt thou flee?
Why fumeth thy wrath: a gaynst thy sheepe,
Of pasture (as we bee.

- Duffer not the pase (that is) controle to feele a thame:
 But let the pase: and nedy foule: for helpe age prayle thy name.
- 2 2 Ryfe God (awake) and indge thy caule : thy foe thou feelt extreme: Beare Will in mynde : hys byle attempt : for daily he blasphemen.
- Forget not thou the (ragying boyce) the brags of all thy foes: They boatting pryde: do mount alway: at the they hatred goes.

O than be nye: O God(our God)
For euer do not flee?
And fume no more: agaynst thy sheepe,
Of pasture(as we bee.)

gThe Collecte.

O Lorde the almightye maker of heauen and earth, with all the furnishing therof, which of thine inestimable loues didstredeme the world agayn by the price of thy precius blud, be myndful of thy poore desolate slocke, ouermuch laden in misery and wo, to beholde how thy glorye is troden under soote by the wycked powers of this worlde, heare our lamentable teares, and comfort vs wyth ioy agayne after our afflictions, to prayse thy mighty hand all dayes of our lyse; who linest and raignest, one God wyth the father, &c.

The Argument. Psaime.LXXVI.

A prophecy: of Christ ye spye,
who threath the wycked state:
Not so to wry: their tiranny,
to wroke poore men in bate.

Confitebimur tibi Dens.

Į

Do confelle : and thankes exprelle, to the D Bod with prayle : Thy name is nye : as telline, thy wondrous workes alwayes.

- 2 When tome mod fit: thall ferve to it, I then will indge the right: In day to fet: when men be met, all hartes to spiede in fight.
- 3 Proud earthly man: thall melt even than, who dwelleth on earth thall quade:
 3 Let the ground: of earth foround,
 5 Sela. I can it thake no fayle.

- I did bybeard: fuch foles and lavd. deale not so madly sirs: No wycked rout : I spake full out, blow not your home to fierce.
 - Lift not to bie pour borne fayd 3. your power all woma enfath: Marth Aubburn neckes: weake you no checks but bend your bartes to truth.
 - 6 For the renowne: commett not adowne. from Calt.o. Welt.o. South: How wodeve beer ve cannot flee. this Gods true worde of mouth.
 - For God twis : right domes man is, no thought can scape his eyes: Hym theoliveth he downe: hym doth he crolon as he can belt devile.
- 8 In Bods right hand : a cup their landth. of wone full red to fee: But mirt worth lies: and dregs it lighes. which he pouth dineraly.

The god at bypnke: the cleare doth depake. God brinche them aently fo: The bad both fup: the dreas full by. the botomes troublous ivo.

Still will I talke: fuch wonted walke, Ø of Jacobs God and Lord; His domes to ling: hym worthipping. I will worth hartes accord. Øm.j.

And

Pfalme. Lxxvj

And God layth thus: downe will I cruthe, all homes of wycked men:

Guen so will I: eralt on hye,
all ryghteous power agame.

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The Collecte.

On thy flocke didft drinke the bytter cup of thy paynfull passion, we pray thee so attempte the cup of aductivitie in such measure to vs, that we may gladly in hart beare our crosse, thereof threngthned by thy holy sprite, and that we never walke in the proude wayes of this world to drynke their heavy cup in the world to come, who lyuest and reygnest with the father and the holy ghost. &c.

The Argument. Pfalme. LXXVI.

Against oppressurs tyrannous,
who put Gods flocke to wrong:
This Psalme would they: should well discusse,
Gods power and hand so strong.

Nota in Iudea deus

I Anry God: is known full well, the ryghteous both confide: His name is great: in Ifraell, the wycked fayth no leffe.

2 Pis tabernacie: Salem is, a place of peace most sweete: And Syon hill a leat of his, where raignth hys grace full mete.

Psalme. Lxxvi.

This God even there : for all they lake. 3 his love to them behelde: Bowe, arrowes, Award: and thield be brake. Sela. all battavie let in field.

- Abon Syon mount: doll moze ercell. in honor fame and moght: Then robbers hils : inhere that they divell, how fierce they range in fight.
- \$ These Ovantes prond : of Romacke fell, cuen they be spoylde agayne: They liept they? liepe: though full they fivell, there bandes Wall nought retarne.
- 6 D Jacobs God : at thy reprofe, thele typantes fell to ground: They, charcts splayd: and strayed alofe, . directs E nam dan elsad drod
- Quen thou alone : thou fearefull art, in weath against the proud: Wino can reful : thyne irefull dart, D Lord inho ever could?
- From benen thou madelt: the indgement lond that earth the power myght heare: So carthly man : was lone on ground, be thoke and quaply for feare.
- When God arole : to judge in right, hys layntes opprett with linart: Then ovo has Arength appears in light, Scla to laue the meke in hart.

Mm.tf.

mans fiercenes pall: thall full fet out,
thy prayle (D Lord) no leffe:
Their traynes & guiles: which this they clout,
from hence thou thalf reprelle.

- Then boin your volves: and pay them well, to your Lord God full giad:

 I byo you all: which nye hym divell, bryng giftes to God to drad.
 - he can both quenche and quell:

 On them his hand: is wonderous,
 bow herce in earth they fwell.

¶The Collecte.

MOst drad and souerayene Lord graunt we besech thee to our meditations such effect, for the confession of thy holy name, that we be so illightned by thy eternall hyls, to have vnderstandyng of thy glo rious resurrection; that we be not disapointed of thy glory at thy searefull indgement, Through Christ. &c.

The Argument. Pfalme. LXXVII.
Strong fayth in voyce: with diligence,
for helpe he cryeth a lowd:
He stickth to Gods: good providence,
and setth himselfe alowd.

Voce mea ad Domiaum.

I

Dod to cry: in boyce I will, to God I lay in boyce: He hall to me: gene eare full kill, to make my hart reloyce.

- In troublous dayes: the Lord I lought,
 my woundes till ranne by night:

 Hy handes and firength ful low were brought
 uny loule fled comfort quyte.
- J will of God: yet mindfull be, to wayle I wyll not cease:

 Sela CChan I my soule: soze best thail see, my boyce thail not becrease.
 - Thou hold in more eyes: full waking kill,

 that rest I none can take:

 So faynt and weake: I have no wil,

 once speche by mouth to make.
 - I did therfore: than Arapt recolout, the dayes of olde terms yeares: I did revolue: the fathers wont, in their diffrest mad teares.
 - s My longs from mynde: thall not depart, to others which I fing:
 By night I mule: and talke in hart, in y lysite leartht enery thinge.
 - And thus I playne: wyll God my Lozd, ablent himselse soz ave: Shal I be thus: so soze abhorde, will be his grace denay:
 - Hys pptye great: will it a waye:

 for ever not to tourne:

 And will his worde: now ende (3 lape)

 to make be kill to mourne:

 Apm.iy.

 Path

- 9 Hath God forgot : to pytye thus: can be hunlefe forget? And will be thut : (o hard from bs, 53 Sela. his lones and mercyes great.
 - oeclareth my frayltye fonde:
 But I entend: in mynd to bypng,
 the chaunge of his god hande.
 - opy Lozds great actes: I will recount,
 my fayth to hym to bynde:
 Dis wondzons workes thow his they mount,
 In tymes of olde to fynde.
 - In all thy morkes: to incought by thee, my Audy whole thall Kand: My talke thalbe: most frankly free, to spreade thy dedes of hand.
 - 13 Thy way Dod: I lie is lef, in holynes all byyght: What God is like: in glosy great, as this our God of might?
 - 14 Thou God art he : which openly, workly wonders hive as God: To people farre: and conderly, thy power thou hiedle abroade.
 - Thou half redeemd: with might in deede, thy people tenderly:
 Dide Lacobs Aocke: and Josephes leede, escapt by the they be.

- 16 The waters diepe: law this D God, the waters diepe law this: Ahey were alrayd: to ficiethy rod, the depthes dyd quake to lie.
- Thy cloudes raynd down: so waters fell, the heavens for sound dyd ryng: The stones of haple: were arrowes fell, by them thy foes to wryng.
- Thy thunders noyle: dyd rumble Cout, in ayze the sphere aboue:

 Thy lightnyngs thome: all round about, the earth dyd quake and move.
- The way in fea: is large and wede, the pathes in waters great: The foresteps yet: cannot be spied, how there the lete be let.
- 20 Thou ledft thy people pattor like, as there in all they, way:
 18y Holes hand thou didl them keepe, inhom Aaron helpt to Cay.

The Collette.

On the wonderfull workesman of deedes incoprehensible, most specially in the element of water, sometyme by staying the rage of them to the defence of thine elect, to the cosuming of thine enemies sometyme in turnyng to the nature of wyne, to the cofort of thy servauntes, we besech thee so to accept the voyces of our cryes, that we may seele thy mercy continually poured vpon vs, to preserve and to comforte vs, Through &c.

Pm.itt.

Psalme. Lxxviij. 218

The Argument. Psalme. LXXVIII.

This hye profound: oration,

Amonitorie is:
To God to turne: to trust upon,
by workes so great of his.

Attendite populi meus.

people kinde: heare this my law, true lose it full audioth: Inclyne your eare: in gentle awe, to barke up wordes of mouth.

- My lives lage faines: thall now unfolde, which parables might férme: And proner bes traunge : of yeares of olde, how we would God estence.
- Which thinges we have : both hard and tride. 3 to be most certen true: Which fathers olde: to be a hed, bs toide that Could enthe.
 - 4 Pot we therfore: will byde the lame, from their policipipe: To them to tell : Tobs lands and fame. his wonders traumae to fie.
 - Hemade a pact : with Jacob iult, 5 and law let Alraell: Witherin he chargo : our fathers truth. thele things their leede to tell.
- 6 That to mught all their linage know, in acces fill to come : Ho rule and fuzede : to bye and low, Gods actes to bes renome.

- 6 That so muchtail: them image know. in ages Itill to come : Ac rple and sprede: to bye and low. Bods actes to his renonce.
- 7 That they therby : myght fruly let. in Bob affiaunce Arona: That they thould not : bys worker forget, but kepe his belles full lona.
- 8 Lest they sould prove : they? futhers lyke, a favthies flubburne konde: A people loth: the right to leke. which fell from God in mynde.
- Alliphethetribe : of Ephravm, in arms with bartes and bowes: Wet turnd there backes : at fightrng tome. and had foule overtheower.
- They kept not (lo) frue futch with God. bus pact they overyed: From hys finete helics: they kray abrove, to ivalke bys lain they fled.
- And some forgate: what done had be. 7 I to them as bealtes onkend: Dis wond: ous workes : that they had feete. were cleane call out of mynd.
 - Great meruels wrought: his mighty hand, 12 in they? forefathers liabt: At Zoan lield : in Egipt land, to their bos power and might.

- 13 De cut the feas apart to Cand,
 as walles erect on bye:
 De led them through : to go to land,
 while they like beapes oid lygh.
 - He led them forth: in Lorneys right,
 by clowde as guyde by day:
 By night whole out: in firy lyght,
 his angels kept their way.
 - 15 He clave the rockes: in wildernes, how hard so ever growne:
 Where out he flackt: they thirdines, as flouds from depthes had flowne.
- Though flyntes by kynd : kepe flery learnes,

 God made them dinke to kepe.
- For all this yet a gapult his will, they finned more and more:

 They ham prounkt in defert fill, for all his gentle flore,
- They tempted God: to prove hys power, they hartes went much aftray:
 They would have meat: at prefem hower, they luftes they would away.
- Agaynst they? Sod: most every where, they spake lyke rebels thus:

 Can Sod provide: a table here, in wyddernes for bs:

- 20 He Arake the rocke: the waters lyted, as Areanes they flowed in dede: But can (lay they): God gene bs bread, of fleth hys flocke to fede?
- 21 When God this heard: he was full wroth, his tyre in Jacob brent:
 Hys heavy plage: in anger goeth, even bowne on Afraell lent.
- 2.2 Because no hope in God they layde, that he could fixe they want: Por yet put frust in hym for ayde, God made they hartes to pant.
- 1) c by decommand the cloudes about, which flote the appeabout:
 1) c bade the heavens: they, gates remove, to poure they, giftes full out.
- Then rayned downe: that Panna linkte, therof that they thould talk:

 De sent them down: about they, fixte, from heaven they by and call.
- 25 D wondrous act: that man byd cate, fuch fode of aungels firong:
 De pourd them down: they till of meate, their pitched tentes among.
- 16 He made the Galt: wond blow has blatt, and the beauen in length:
 He foots the fouthwande blow as fall, by hys great power and arough.
 An.g.

Psalme. Lxxviij.

27 So than he raynd: as thicke as dult, of field aboundant froze:
And fetherd foules: to fill they fult, as thicke as land on those.

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- 28 Amid they tentes it fell as motes, not far to leke therfore: Cuen round about: they divelling cotes, it dyd them ferue the more.
- 29 They thus byb eate: and fed they were, full by but the chin:

 De graunted them: they; full fo far, what they could with therin.
- 20 They luft was not: abased so, for still in hist they quothed:
 And whyle they chowd: both to and fro, in mouth this meat they lothed.
- 31 Lo weath from God: was kyndled then, he lield thepe worthies great:

 Pe feld to ground: thepe chosen men, in Afraell beset.
- For all this yet: they finned fill, they wonted guile they playde: To trust to hym: they had no will, though wonders he displayde.
- Therfore he spoyld: they lyung dayes, in banitie to lygh:
 They yeares he spent: in seares and frayes, to vere both hart and eye.

As long as God: them Arake and flut, 34 they lought hum then full gent: They famed tho : they finnes to rue, to Goo at morne they went.

Then could they well remember this. 35 that God was all their Arength: That God full good : redeiner is. they comfort most at length.

But yet they dyd: but glole in weache. 36 there bartes agreed not fo: They ived in tonge : thus bym to leache. discomblers and they go.

They myndes to him : were nothing found. 37 but hollow hartes they had: They flode not Will: with him to bound. in league and covenaunt glad.

Pethe lo god: thep; finnes fagget, 38 and would not them befrile: Full oft : hys weath : he dod retrete. that whole it Could not rple.

For he dod count: they were but field. 19 as frayle as britle glaffe: : --And that they were : like loynde to gelle, that pailth without repaire.

Ryght many tymes: in wildernes. 40 they hym proudked fore: How much grieucd they : his gentlenes, in defert more and more.

An.iy.

They

£.

Psalme, Lxxviij

41 They ded renolte: off God to tempt,
that faint of Acaell:
They proceed his power: in mad contempt,
as he in boundes thould dwell.

224.

- 42 They minded not hypeable hand, what once for them it wrought:
 Adjust that day's when they were bond, how he redemption brought.
 - 43 Pow he had done : miraculously, in Egipt fully out:
 In Zoan field: his wonders hye, they don forget no dont.
 - 44 When he vio turne they: waters livete, to bloud how they increall: And made they: (pringes: all full on mete, for trinke for man or beatt.
 - 45 He lyce fent ske all kynd of flies, which them benoured quyte:
 Among them frogs: dyd feraule and ryle, to bere them day and nyght.
 - 46 Pe gaue they fruites of whole encrease, to caterpillers spoyle:
 The grashopper: dyd neuer cease, to wast they labours toyle.
 - 47 He dyd bubarke: of bynethe træs, wyth stones in clove congeald:
 And the they træs: of mulberies, wyth frostes to sene but seide.

- 48 He innote their bealies: of eart and plough, with have in his great ire:

 Their other flockes: he hunte full rough, with coales of burning fire.
- 49 He call on them: his fury whote, weath, wo, with anguythe thing: Whith fuch fel plages: them was he knote which Angels evyll to bring.
- De made playn waye: for his love wrath to go, and through them quyte:

 O lowic he sparde from lodaine death, their bealts the plage dyd singte.
- He firogo them fruites: hegotten fyit In Egypt forious: Their promer fruts: of all their luft where Chaus fiede divels in house.
- Just yet he led : his people fræ, lyke Hepe he kept them aye: As thepe in flocke: molt tenwerly in desert led their inaye.
- De brought them out: in livertye all feares that they might fix:
 De overwhelmo: their foes at eye,
 In leaves of forming les.
- He brought them instruction the cost of his god Sanctuary:
 To this (wete hyl: of vertue most which hys right hand byd bye.
 An.ity.

226 Psalme. Lxxviij.

- 56 He Payingma brane: all out of place, and Jacobs Nocke put in: They, beritage: he let the space, and met they, lot by lyne.
- 57 But yet the Lord: they tempted hie, and hym prounked kill: They turned quite: his law awry, the lignes of hys god wyll.
- 58 They turns they backes yea ois compire, as once they fathers went:

 To they old wontes: they by refyre, as flurry bow in bent.
- To reare hill aulters was they frade, wherby they moved hym fore:

 Df Idols graven: they Gods they made, by which they greved him more.
- 60 God heard thys safe : full luxofh was he, with indignation great:
 At Itraell: crosdingly, hys lose displeature fret.
- St That he did thome: hys factury, which once in Sylo Kode:
 We tent I say: pitche ftedfalliy, among olde Abams bland.
- 61 So he eftiones to the aloum lent, hys arke that was they, Wrength: Which was they, olde: fayte of nament, their foes pollell at length.

Dys

- 62 His folke he gane: but o the smoot, with marres entangled to:

 Hys heritage: full soze he beard, in much displeasant too.
- 63 The fire eate op: they, luffy men both youg in armes and types: They, virgins youg: not hono, o then, with wedlocke longes as brides.
- 64 They: priestes by sword: were vity sayne, religion set at nought:
 As supposues left: which should complayne, before all sayne by thought.
- 65 The Lord as one : layd long in slepe, at length from slepe awoke : Whyth wome refresht : in hart full depe, as graunt strength be take.
- 66 Pps foes rearwardes: even bown he felde, they; hynder partes he Arake: That wolf in thame: they ever diveld, to he they; armies brake.
- 67 All Josephs trybe: he byb refuse hys arke to them to bypng: So Cphraym: he would not bie, he ment an other thyng.
- 68 But Jubas trybe: he toke hym till, inherin he bode in place:
 And olde beloved: Inéete Zyon hyll, he chafe in lovely grace.

 Do.f.

And

And there he built: hys fanctuary, as princely palace hye:

He founded it: as earth to tygh in Kate perpetually.

70 And Danid melie: he dyd elect,
hys fernaunt whom he loved:
To flate to hye: from flate abject,
from thepe cotes hym removed.

71 Pe take them by : in following,
hys rives full big with youg:
To guive bys folke: in palturing,
hys heyres of Jacob iprong.

And he them fed in faythfull hart,
as Christ annoyated kyng:
De governd them in prudent part,
bys raygne all blisse dyd spring.

The Collette.

A Linightye God which art most bountifull feast maker, we beseche thee release our soules with that heavenly Manna thy spirituall grace, that we dyrected by the hand of thy providence, may continually dwell in the holy mount of thy chosen congregation, once redemed by thyne almighty hand, at the last to come to thy holy tabernacle, to joy with thee eternally, by the gift of thy sonne Icsus Christ to who with thee and the holy ghost be all honor and gloty. Amen,

The Argument. Pfabme.LXXIX.

The church lamenth: the syranny,

of all her foes fo fell:

Her sinnes she wayleh; most mourningly,

yet trust of belpe full well.

Deus vene runt gentes.

ž

Sod now come: be Paynyms bylde, then beritance to walt:
Thy holy boule: they have defylde,
Vierulalem is raced.

- 2 Thy fernaunts corps: this heathen fect, hath call to byrdes for meate: Thy fayntes weake fleth: they have reject, to beaftes of earth to eate.
- They blond they have : lyke water theb, about Pierulalem : And none there was : to mourne the dead, or yet to bury them.
- 4 The are become: an open thame, to all our neyghbours nert: But mockyng flockes: in laughyng game, on all fides we be bert.
- 5 D Lord how long: thall last thyre ire?
 for ever thall it bie?
 Thy gelousse: to burne as syre,
 for ever thall we sie?
- for Poure out thy in ath: by on thy foes, for Paynym's know not thee:
 Thom those realmes: which be to lose, thy name and power to se.

Do.tj.

De

- nenourd they have : true Jacobs place, bys liede and house lygheth wall:

 The sanctuary : of thy good grace, the walles they have defaced.
- g Our former linnes : remember not, make spéede, their mercy lone : Thou lest our griefe : our wofull liste, bow all we be budone.
- 9 Pelpe bs D God: our laulour, for prayle of thy god name: Dar linnes our ill: behaulour, forgeue, forget the lame.
- Leaft heathen rayle: and lay in spite, where now is come they! God? Thy feruaunts bloud: so shed in light, revenge, and thew thy rod.
- D heare the lighes: and lorowes depe, of captine men in bonds:

 Sen judge to beath lie that thou kepe, theire forth the Arength of hands.
- The blasphenny: at the so call, by these our neighbours partes:
 Request it them: D Low at last, seuen solds on all they; hartes.
- to thankes we thall agree:
 Thy prayle our tonges: thall still ensue,
 to our polleritie.

The Collecte.

PReuent vs O Lord with thy great mercy before the zeale of thy wrath be kindled to vengeance, graunt that we may be edified by the exaples of such as have shed their bloud for cofessing thy name, and that we commended to thee by theyr petitions may at thy mercy receyue remission of our synnes, Through, &c.

The Argument. Pfalme. LXXX.

This Pfalme doth aske: delinerance,

from hard captinitie:

In peace and truth: good Christians,

should pray Christes church to bee.

Quiregis Ifraell.

I

Hou thepeheard king: of Afraell, that Aoleph ledit as thepe: On Cherubin: that littell fo inell, beare now, appeare, and kepe.

- s For Ephraym: and Beniamin, and the Panalles lake: Stirre by thy power: and Arength of thyme, and be to mercy take.
- Actioze be God: to love agayne, and thyne on be thy face: If thou Lord wylt: be billte playne, we thall be fafe by grace.
- Thou Lord and God: of holdes I lay, how long thall fret thyne ire: Agaynst thy folke: which daily pray, to the in meke delyre.

Do.iy.

Thou

- Thou feoff them full: with bread of teares, they mourne for wo at meat: Thou geneft them drinke: in weping feares, in heaped measure great.
 - 6 A cause of Aryse: thou makelt be be, to all our neyghbours next: They rayle on bs: and scoond be we, our foce be soze have vert.
- 7 Murne bs to thee: thou God of holles, and thene the face on bs: Here bs in peace: represe they? bolles, and whole we halbe thus.
 - 8 Thou did translate: from Egipt barke, a bync even so thou woulds: No plant it there: it was thy warke, whence Paynyms were expulse.
 - 9 Thou madell it rome: first clento by hand, from Cananites the wiedes:
 And rote it toke: it speed the land, these were thy godly diedes.
- The hyls were clobe: with thade of it, the hyll of Syon house:

 The boughes therof: dyd spiede so lit, lyke Ceders glozious.
- 11 She did extend: her braunches loyde, to touch the leas extremes: In length it went: a long the lyde, of Duphrates the Arcames.

- 12 Wilhy half thou beat: his cloture downe, to lay as open foyle: That they which walke: from towne to towne ber grapes mught freely spoyle.
- The tully bose : of wode full fierce, both route it by to floure:

 A lauage bealt: whose meat is gysle, both wholy it denoure.
- Turne the we praye: thou God of holls, lake down from heaven in speede:
 Beholde this bine: in all our colles, and visite it at neede.
- The byneyard place: behold also, which thy right hand did set:

 for thy sonnes sake: besend therso, the braunch thou made so great.
- the weath was cause in fight:

 But they shal quaple: (when thou does frown)
 in hich weaught this dedly spite.
- of thy right mighty hand:

 Thon the forme of man that can,
 thy foes by Grength with Can.
- And so that we no more recede, from the so topoe to fail:

 Pf thou revivelt: bs than in dedc, the name eptol we that.

 Do. it.

234 Psalme. Lxxxj.

19 D Lord our God: furne be agayne, from erryng far from thee: Shew be thy light: of face to fague, all whole then thall the bee.

The Collecte.

Visite thy vyne O Lorde which thy mightye hande hath deliuered from Egiptiacall bondage, that it may be reuiued continually by the brighte visage of thy presence, & that it may joy prospereusly to bryng forth good workes to the land of thy name, Through Christ, &c.

The Argument. Pfalme. LXXXI.

S A song of way to God: of maiestie aboue,
Who geneth all thing aboundantly: to the that him do lone

T Div ling pe iopfully: Lo God our Arength & rocke: Exultate. Pea ling ye (wete: in indities: to God of Jacobs Aock

- Streync by your plattery : and weeff your tymbiels bye, myth mery harps : and birginals : let out your melodye.
- 3 Blow out with trumpet winder in new moues fealt 3 fay: In tyme to mete: accordingly: our folempine fealtfull day.
- 4 By Clatute thus enact: it is for I fraell: From Jacobs God: it is a law: bys worthy actes to tell.
- 5 God made in Josephes læde : (for wytnes) thys decrae: Of Egipt land: whe out he went : where language Araunge hard he.
- d I did his thulder cale: from burthens great and thicke:

 Dis hands eleapte: the dayly toyls: of making potts and dricke,

 Show

Thou creeds on me in Gresse: I this delinered refe:
Sela. In thunder cole: I answerd this first tried at study of Crise

- 8 D then my people heare : I will the instassure:
 D I fraell: it heare thou will : my worde which shall endure.
- 9 Strange God thou thait not have: no other God to ferue: If thes thou dock: and frowardly. fro me thou dock not fiverue.
- 10 I am the Lord the God: who the from Egypt led: Then let the mouth: full open wede: I well it fell full led.
- 11 But yet my people thus: would never beare my boyce, 30 Araell: would none of me: not lyft in me reioyce.
- 12 I let them go therfoze: they own hartes luftes to fue: They croked wayes: to walke at will: whych they bid after rue.
- 23 D that my people meke : had heard my document:
 And Ifraell: had walkf my wayes : with gentle hartes allent.
- 14 Polv lone would I at ones: their foes have wrested bowne: And turnd my hand: agaynst them all: at them who firse bid frown
- Though lyingly: they had it ment: they; dayes had lalld for age.
- 16 Pea then he would have fed: with floure of finest wheate: And out of rocke: them had I fild with hong pleasant meat.

O Pen thou O Lord the mouthes of vs thy suppliants to rebounde out the prayse of thy glorious maiesty, and that we renouncing all Ægiptiacall works of darke ignorance may resource in the aduancying of thy blessed name through. &c.

Toj. The

Psalme. Lxxxij.

The Argument. Pfalme. LXXXII.
This Pfalme is three: and lesson good,
to indges stately romes:
Amid the lewes: as Christ he stoode,
and blamde their wrong full domes.

Deus steut in Synagoga-

Do Canoth in mids: of Princes hye.
when they to countayle fall:
And inage he is: they dedes to try,
he inageth they inagements all.

- He once thall say: how long wyll ye, gene sentence wrongfully:
 How long wyll ye: acceptours be,
 Selr. of persons wickedly.
 - Defend the poze : and fatherles, freake law to they behave:

 free afflict: in heavines, in reght they cause approve.
 - The nevies late: ryd ye hys caule,
 deliner hym with spede:
 And placke the pose: from all the clawes,
 of wycked bribers drede.
 - They nothing know: not bnderstand, they walke in darkenes depe: The bases ricle: of all the land, for right, men mourne and wepe.
 - s I layd no lelle: but Gods ye bee, obye I you elkend: Of God molt bye: as childern free, I you in affice deemde.

- 7 But ye shall dye: as whetched men, to children most bulike: To typauntes lyke: as one of them, ye all shall fall in dyke.
- 8 Myle than D God: indge than the land, inhere wronge hath such excelle: To heritage: thy mighty hand, thall clayme all heathennes.

The Collecte.

Graunt vs O Lorde thy grace, to decline fro wrong ful domes in indgement, as thou commaunded it vnto vs, that we may relieve the nedefull futes of thy poore afflict fernauntes, whereby we may be affociated to the electe number of thy children, Thorough Christ, &c.

The Argument. Pfalme, Exercisj.
The Hebrues here: do inuocate,
{ Their God for helpe: against mens spite:
{ The church this psalme: dothrenouate,
In her distresse: to scape all quite.

Deus quis Smilis.

I

Bod our God: within thy felfe, Hold not thy tonge: thes must kill: Por filence keps: but keps our helth, Stay not D God: but punithe enill.

For lo thou left: what murmuryng, Thyne emmiss make : moll arrogant: Fow bye aloft: they; heds they bryng, Who the do bate: how proud they baunt. 237 236-2 Psalme. Lxxxiij.

They have in guyle their countagles take, in Are agaynst they people poze:

Conspired they be dole vists they make, and all the sayntes they will becoure.

They layd come on: let us them rute, even quyte from out: all nations:

Of Afracil: the name to incote, no man to be: to name them once.

for they have layd: their heades in one, together unit: in bart and mynde: Confederat: they be echone, agaynt thy felic: like beatles businde.

The tents where kepe: the Comits, the Ilmalits: with might and mayne: Unith them be loyed: the Poabits, the Agarcus: they fume agayne.

7 So Geball folke: and Ammon to, belet in leage: with Amaleke:

The Paletyns: with them do go, and they that dwell: in Ayrus eke.

S To them be knyt: thallirians, a people fièrce: and Arong in armes: Lothes childer type: they would advanue, Sela whole Arigith they be to worke their harms

> But do to them: as Padian, did fiele thy hand: and angry loke: As eke thou did! to Diferan, to Jabyn eke: at Bylon broke.

- They whole on heapes: at Endo; quayibe, no grave received: their bodyes deade: Gods hand them all: so counterbayide, as dunge on earth: their carease speed.
 - of the state of th
 - Dobs temple bye to he to ryle:
 Let be deface that holynes,
 with all the rites and facilice.
 - 13 Pake them my God: to be in light, all like the whele: down hill that hidth: And let them be: as Kuble light, toll hee with wence: that never bioth.
 - And lyke as type: that beenth the house, the rage wheref: no tree can fix:
 As flames the hyls: where to age flode, bo walt for heate: and parched be.
 - Tuen to D God: all them purine, with thy great Comes: and tempels Coure In the lose wath: make them to rue, all foule difinance: in hart to loure.
- Which byle reprofe: their faces fyld,
 with very fhame: confound them all:
 That they might learth: thy name and wyll,
 D Loro to thee: that they might fall.
 Pp.ig.

238 Psalme. Lxxxiiij.

17 We they abatht; and vered still, Pea more and more; both day and night; And let they? fames; all thame befoil, Destroy they? sieth; but save they? sprite.

That they may know: that thou alone, withole name benine; Jehova is: Art rocke most type: against our foen, About the earth: that sittes in bliss.

The Collecte.

Oshake and discusse from vs most longing Lorde, all superfluitie of error, that we may so desic all heathen vyce, to searce and worthin the concept, who in his est maiestic raigness on all the earth, Through Christ.

The Argument. Pfalme. LXXXXIIII.

S As David longd: Gods house to walke: where civil warres hym drew:

So should we love: Christes church in sprite: by sheavenly face to vew.

uam dilecta. O God of holtes: hold louely be: thy fabernacies all:
Quam dilecta. Where god & raignly in grace & truth: for help at neb.

(to call

- Apy soule both bren: in love it melth: it longth Gods courtes to lie Apy hart and flesh: both pant and cry: with God of lyse to bie.
- 3 Peathere her nell : the sparow buildth: the swalow there may beed. Thine altars nye: Lozd God & kyng. where wanding wars I led
- 4 Dwel is the: their harts be blett: who may the house freque to Sela. They may ting out they laudes always: to top in mind conte
- 5 D happy men: whole helpe thou art: whole harts thy paths do teke Whole foules inspiree: do top to walke: thy wayes in credice meke E ber

They pallying here: thus bale of teares: yet wels of ion they finde: They poles at ful: to heavenly thowers: that flow for reft of minde

Fro Arength to Arength from faith to faith to god they that go Aill, Till they by flockes eche one appears : with God in Syon hill.

Lozd of hollos is god of Arength heare & my harts requelt > Scla. With open eare: D harken God: on whom both Jacob reft.

Behold D God protectour god : our flate in all affayes: 13 chold thy Christes : annoymed face: for grace thy pespie prayes. (where

- o In thy god courtes : one day pallit more: then thouland dates els I rather with gods dore to kepe then proud mons halles to teare.
- 1 For God the Lord: is light and thicld: he glory giveth and grace: No god thyng he: Call hold from them; who godly lyfe embrace.
- 2 D Lord of holtes D puillant **Tod-A moliconcine for** ryght: That man is bleft: and bleft agayne: who trufth in thy great might

The Collette.

A Lmighty God whicheart the eternall founder of all the heanenlye mansions aboue, graue in our barts such eleuations of gostly meditation to behold the passyng goodnesse thou bearest to mankynde, that we may bee found worthye to ascend up to the celestial place in heauen, Through Christ.

Pp.tig.

240

Psalme, Lxxxv.

The Argument. Pfalme. LXXXV.

Man here makth fute: for finne who felt.

Deferued captinitie:

And fluctoth what belth: Christs king dom delt.

Benedizisti domine.

I

Saynst thy land: become thou art,

D Lood most gracious:
thou hast returnd: fro Jacobs hart,
bis the aldom burdenous.

Tomans felicitie.

- that was to bugely growne:

 yea all they; times: thou covered in.

 Scla wherby thy grace was knowne.
 - 3 Thou half restrayed: thine heate all quyte, from indignation:

 Thou half withdrawn: the face and sight, from weaths destruction.
 - 4 Withole turne be than : D God our wealth, to grace that we connect:
 Remove thise ire: impart the bealth, forgene our fould before.
 - S Eternali God: agaynst be thus, for ever will thou threate: Shall thouthyne ire: Aretch out to be, from age to age so great?
 - The state of the state of the sectorie, and quicken be againe:

 So shall the slocke: no longer mourne, but soy in the full fague.

Shewe

y Shew be thy grace: D Lord of power, that it we may percepue: And gene to be: thy faniour, that health we myght receyne.

240-1

- Plaine will I heare: what God thall speake, for peace he shall benounce: To all his folke: and louers eke, that they their byce renounce.
- All they no doubt: who will hym feare, is hys fatuation nye:

 Pps glozy than: thall full appeare, in all our land at eye.
- no Ryght frendines: and beritie, they shall ech others mete: So ryghteoulnes: and peace from bye, thall kille eche other sweete.
 - In the state of th
 - tys bounteous godnes neare:

 That full our land: with grace pollell,
 all godly frutes thall beare.
 - Ryght inflice eke: thall be bys guide,
 that first may goo man walke:
 his wayes and gate: her steps thall stryde,
 no tyme the ryght to balke.

Qq.j. The

Psalme. Lxxxvj.

IT be Collecte.

P Ardon O mercifull Lord the sinnefulnes of all thy people, and shew to vs thy mercy and light, which may lead vs into the way of peace, by following the guidance and direction of thy righteousnes, through lesus Christ.

The Argument. Pfalme.LXXXVI.

Here Danid prayth: this T falme I fay,
That Saule hym frauh: wub great distresse,
But Christ more true: yea Christ doth pray.
Who once did fue: as man in fiesh,
To scape all shite: but most for vs,
He this endight: and sayth enen thus.
and sayth even thus.

Inclina Domine.

These ceafures have perfect sence red, For pore I lye: severally or Py wante I spee:

Ape foule preferue:
Ape the to forue:
So wholy bought:
Acepe then in thought:
Thy fervant pare:
Ao the the more:

Div doinne thyne care: DLozdheare me,
For the I feare: as God most tye,
Mhole fauour hynd: my hart would se,
I farne would finde: thy grace at eye,
all wrapt in theall,
to the I call.

Tothézent.

for thyne it is, bufainedly, it may not mille, my Lord layd I, to the I call, withfrand my fall.

240-3

Extend thy grace: 3 And their thy face: In mercy to: I Cand therto: 🕟 Wherto I hped: And dayly cryed ::

lave me D'Lord. · ali louingly. thy grace aforde, affuredir. to fette for tale, 3 upil not scale. A world not cease.

4 D'Lord make glad : My Cate full lad: Wother Fgo: From all my wo: 3 mourne to thée : Abough hie thou bie: the fernances hart, and foule is fret. from the to Cart, A woll not pet. in foules difeafe, A truft to picale. A truft to pleafe.

For kynde thou art: Df gentle hart: To all a lyke: Who wyll the leke: In Stable fauth: In the who flarth:

D Lood of grace, and mercifull, in enery place, molt bountefull, thou art to fpic. who mounth in the. Who mournth in the.

Agayne I lap : To thee 3 praye: Eton knowsking paine: which now I beare, My foes reffraine: Expende my crie: Thou lett I ligh :

my Logo generate, inthre my mone, I were alone, full bitterke, all beautite. All beautite.

> When Da.y.

238 240-4 Psalme Lxxxvj.

7 Men troubles rife: In fundrie wife: I drawe the neare: For thou will heare: Then helpe me fend: As trulie frend: in breadfull dayes, on the A call, in all my frayes, when A am thrall, from beaven to bright, my hart to light. By hart to light.

8 Pone like to the:
Of Gods that be:
For wit, for might:
Thy workes be right:
Who well contend:
As them to mend:

D God most hie, all day to fought, for maiestie, thy deden be twought, with the in light, D most of myght, D most of myght,

ivhom thou had fourmo, to worthip thee, with ment refourmo, in hart most free, the name to speede, they downges lead.

They downges lead.

10 For God art thou!
As once to now:
Thou madelfall thing:
The heavens do fing:
As God but the:
As eye may lee:

thou wonders dolf, thou thewell thy myght, on earth and dulf, thy power in light, that Paynyms næde, by Golpels ræde. By Golpels ræde.

240-5

Teach me thy way:
That fue I may:
All walke to it:
By hart D knit:
Each me thy way:
All walke to it:
In confidence:

D Losd agapte, thy truth to free, make me to Arayne, in the to lygh, to love thy name, to feare the fame. Wo feare the fame.

12 I the wyll thanke:

Calyth hart most franke:

Thy lougng grace:

I wyll embrace:

Thyne excellence:

Calyth diligence:

D Lozd my God, to fing thy prayle, to fing thy prayle, to wyde and brode, fall out my dayes, I wyll proclayme, to their thy name, To their thy name.

Thyne actes to me:
Full great they be:
Thou ryolf full quyte:
By thy great myght:
Hy soule of late:
From hell the state:

I mult confelle, myne eyes doth lee, my depe diltrelle, thou madelt me free, nye gone and lolt, all nethermolt.

At me they fret:
The word of all:
They inythe my fall.
They feare not thee:
Thy face they fiee:

the proud arple, in numbers ryle, in cruell wyle, they leke my lyle, they much do boalf, in enery coaft.

An every coalf. Ng.iy. But 240-6 Psalme. Lxxxvi.

Butthou D Loid: 35 As truth recozoth : Art vitifull : To iveath but oull: In grace and truth: Comone in ruth:

pet God most merke. of lougng breft, the poze to lette. to mercy pack, loke thou on vs. all gratious. All gratious.

16 D turne to me : My rocke to be: The fernant Grenoth: That 3 at length: Mirth the may wonne:

and furne anone, the grace A crave. for which I grone, my soule to saue, in thy cleare house, Thy handmer is found: all gloxious.

Al. glozious.

D hew to me : 17 Some amitie: Agavnst my foes: Thou healts my woes: to thame they, spite, That they may less I fraybe by the:

fo) god, some tigne, thew thou in fight, though foes repone. and lo agree, in comfort fre. In comfort fré.

g The Collecte,

Lord of all comfort and compassion, we beseche thee to cheare the countenaunce of the congregation of thyne elect familie, from all terrours of hell and other hostilitie, so that we may bee protested by the louyng visage of thy grace, in beholdyng our miferable trauayle that we have in thys worlde, & that by thee we may have the dominion of our carnall iffection, to tread them under foote, Through Christ.

100

The Argument. Plalme. LXXXVII. Thu pleasant song : describeth the state.

S Of Christs dere spouse: where Christ was borne

Hierusalem : most fortunate,

Fendamen

To nur fe both Iewe : and gentile lorne. Do hily loveth : Picrufalem,

ta cius in.

Withole bales Arona: be dencir let. In holy moun es : furc land in them. Mozia, Svon Divuet.

- The Lord I fay : lourth Syon gates. Her portes and fortes : her wals and towers: About the rest: for all there states. Of Jacobs tentes: and princely bolvers.
- 3 Thou citie hye : of God no doubt, Wibere be both raigne : in maichie: L) ye thronges be land : to let the out, Scla. To blafe thy power : and tignitic.
 - 4 A Kaabs realme : and Babrions. TCI vil beare in mond : fuch fhall know me Lo Trus lo Philitians, Lo Dazes molefar : there berne is be.
 - 5 Of Soven thus : it that be lave. That he and he: was borne in her: 18ut be that is far breff lapd. Is be that her confirmity moleclere.
 - 6 The Lord for truth : thall it record, The people when the registreil: That he so hee: that louely Loed,

Sela, Was borne even there: and there he lyegth. Ma.uu.

242 Psalme, Lxxxviij.

7 All fingers there: and frumpetters, Their fonges e hymnes: that swete rebound: Fresh lively springes: with all their cherce, Shall prayle thys Lord: for grace most bound.

gThe Collecte.

Almighty God the only foundation of our fayth which doolt build the gates and strength of thine eternall maiestye to be scene in the hartes of thine clect, as it were vpon thy holy hiles fenced and beset round about by thy righteousnes, graunt vs we besech thee to glory in thy true faith, and to declare the benefite of thy sonnes redemption wrought for our soules by his incarnation to whom wyth thee and the holy ghost, &c.

The Argument. Pfalme. LXXXVIII.

Here is a mone: most piteous,

of man afflicte in stresse:

It payntes Christes death: most dolorous,
bys sepulture in slesh.

Domine Deus.

> p louping Lozd: and God of grace, on whom my health dependth: Both day and night: before thy face, my crye I have extend.

D let therfore: my prayer some come now before thy sight:
Incienc there earc: and heare my bone, with teares which I endight.

- 3 Spy louis is full : of mileries, in wors full grayd I rose: Opy lyfe in light : to all mens eyes, is even at death bys doze.
- 4 As one of them: I am estimat, that tumble und in pit: A fely man: I am but bomo, so boyde of Arength I lit.
- s As fréc (from tople) among the bead, as wounded liepe in grane: Who far from mynd: be fonke as lead, whom flayne the handes now have.
- 6 In pit molt depe : then half me theolone, in deather and hels dilpayre,
 In places backs : notoniow bellows,
 where commit no lyght not agre.
- 7 Thy fury Losd: by the hard on me, oh fille on enery fide:
 And best thou half: both harf and eye,

 Sols. Suyth all thy floraces full trybe.
 - A Thou half driven far : my frendes from me, acquayated most to far:
 Abbord of them: thou madelt me be, thus bound I cannot fice.
 - 9 Phight both layle: for beauthes, to the Lord yet I cry: Po day from the: Lord would I ceale, to lift my handes full type.

Thy

Kr.i.

- D; thall my grane: the pitie tell, when once thou half me layne?
 D; thall the truth: be proued to well, when I bettroed an layne?
- Thy wondzous workes : which insought thy hand, Shall darkenes them expecte:

 De thall the indice theme in land, of mere loggetfulnes:
- To the D Lood: my prayer went, to whom els houid Ago: Yea till my fute: thall the prevent, at morne white latth my ma.
- all helpe from me to wymber,
 which is no grace can fymber,
 that I no grace can fymber,
 - Afflict I am: at popul to ove, from youth thus have I bene: In hart altound: thy dreades fele I, to fearefull they be lene.
- Thy lower wrathes : lo multiplied, hane overwhelmed me : Thy terrours ede : which lore abyde, have troyd me whole to lee,

They daily did: palle over me, as water furges type:

They compaid me: in certenit, even round about full me.

18 Both frend and kinne: from me full far, thou half put whole away: Py frendes that were: familiar, in darke frome they flray.

The Collecte.

OLord the redemer of all which art meruelous in the procuryng of our health and faluation, which by thy descension into hell were made as one among the dead, heare the timely prayers of thy family praying to be deliuered from our peruerse enemye labouring to bring vs into bondage, graunt this O Lord: who lyuest and raygness with the father. &c.

The Argument. Pfalmo. LXXXIX.

The letter bere: describet has eare,

the state of Danids raygue:

The sprite to hart: doth this impart,

that Christ shall eye remayne.

Milericotdizs domine.

Dos mercies all: which long A hall,
for ener ling and play:
They mouth enen till: exprelle A will
bys truth from day to day.

Fo: thus I layd: bys mercy Cayde,
fo: ever Chall remayne:
Thou Chall confirme: thy truth mod Crue,
in beaven and it maintayne.
Util

- Mith Abraham in league Laur, who was my chief elect: Ao Danid lo : I tware even to, for hymand all his lect.
- 4 I will thy lede: prepare in dede,
 for ever world to ende:
 I will advance: thy governamice,
 Sola for aye thy raigne extende.
 - The heavens D Lord : thall infl records, the merunyles great in bede: Even to the laintes : wethout retraintes, the truth in church thall spreds.
 - 6 For who compare : to boldly dare, with God in heaven to cleare?
 Whom can we teke : the Lord to like, among Gods children deare.
 - 7 This God of blille: most pullant is, amids his laintes echone: Post lonely feare: to hym they beare, which stand about his throne.
 - 3 D Lord and Sod: of holles to brade, who (Lord) to Arong as thous! Guen round about: the truth faith out, to them which the allow.
 - by power imperial:

 When they bo fiveli: in furges fell,

 thou makelt them bowne to fall.

- Then Egipt braidff: and it le rayoff,
 as wounded carraffe proude:
 Thou featredff invos: thine enemies of
 - Thou leatreds toyoe: thine enemies pride, fuch strength theme arms anothes.
- The heavens be thene tooth all their thene, the earth is thine ful ture:

 The world to round: thou death it found, with all the furniture.
- 12 As Porth and South. And thorow thy mouth
 thy worde them both dyd frame:
 So Labor Welt: and Hermon Call,
 both hils thall by thy name.
- An arms endude with fortitude, thou half counipotent: D let thyne hand then Arongly Cand, the reght hand his be bent.
 - 14 As ryghteonines: to indocement is, thy throne and regall leat:
 With mercy truth; most toynthy facts, before thy face to finete.
- D then most blest : such folke both rest, that to yeth and feelth the same : In thy pure light : they walke chall right, D Lood to prayle thy name.
- Thy name so bright: that them delite, all day to soy therin;
 And they alwayes: themselfeshall rayse, by thy inst word to winne.

- 17 For thou thy felfe: book worke their welth,
 the top of all theyr Arength:
 By thy god grace: thou walt in place,
 lyft by our hornes at length.
- Dr God is let : our beipe lo great,
 our thield he is to tell:
 And he our kyng: all health to beyng,
 that faint of Firaell.
- 19 Thou spakell thus once: in billous, to the livete laintes full upe : 19 helpe I layd: to firoug mens appe, I chale and hauntit him tye.
- I Danio found : my fernant found,
 I facred bym fouth oyle :
 Hym kyng made I : ryght hollly,
 and Lood of all the foyle.
- 21 Which hyming hand thall frongly fand, my power thall hymidelend: My valuent arms: thall whole hymiarms, for firength I will him lend.
- 22 Po lorce lo fyne: can budermyne, hys Arength to make him thrall : Po trasty wyle: hall him beguile, by wycked man to fall.
 - 33 I down will bray: his foes aray, which thall has face realt:

 Pis haters lyke: I will them Arike, and Aroy them Chall my filt.

24 My faythfuines : and gentienes, weth hym thail long abyde : In my god name : thall theing his fame, hys horne and Crength full toyde.

25 Unto the leath his raigne that be, and he the Lord of it:
Dis right hand that rule reversall, on fluts as chiefe to lit.

16 He me full grate: thall invocate, most frankly thus to say:
19 father thou: my God fanots, my helth, my rocke, my stay.

Pea more then this: I will him blille, my first begotten somme: Pore his to stand: then hings in land, that pet to earth be gone.

38 I will him kepe: my fanour meke, for ever hym to love: Hy coveraunt full: to hym fo pall, thall never boyde remove.

19 His lade even to : thall stable go.]
to depe I will it plant :
His regall powers : thall days and howers,
as beaven stand baliant.

But if his lede: from me recede, and thall my law fortake: D: yet thali balke: in all they? walke my indgemente them to take. Ur.iiy.

And

Psalme. Lxxxix.

250

And thall perchance : name ordinance, 11 prophane and caff it backe: D: my precept : as light reject. to kepe it thall be flacke.

- I will no boubt : then billte fout. 32 to scourge they swyckednes: A loyd them unite: with plagues in light, to beate their finnefulnes.
- Pet wyll not 3 : my demency, inviberato from them to go: And lowed to ige : to will not 3. my fayth to leopard lo.
- I lift not bayne: my pact prophane, 34 though they deffle they; louth: I will me take : to that I wake, to kepe my word of mouth.
- Duce livare I bed : and telliflet, 35 mp holines to pleage t From Davids part : I would not fart, as this may be allower.
 - That is, his leve : thould ever typede, and never thould becay: Hys theone beginne: Chould Chyne as furme, in mp fwete light to lay.
- As mone in fight: it Chould be bypght, 37 though oft it fielth the clips: These witnes sure : in beanen endure. to try my fayth of lips. ar-Sela.

15at

- But lo as now: what done balt thou. 38 thou half abhord thy Chrift: And hom forlakt : and abject makt. at bom bifpleafo than light.
- Of coverant made: thou break the trade. 39 upth this the feruant knit: His regali crowne: thou rentle it down, even flat on earth to lit.
- His walles as walk: thou battred halk. 40 and none thou leavest to stand: Thou breaklt has fortes : & Aroult his portes. thone ire femith now to grand.
- All they to lop: which icener bo. 41 tread downe bys raggine in fpyte: The negghbour next: bys flate bath bert. as laughyng flocke in fight.
- With foes therto: in hatred go. 42 thep; handes thou luftes on hoe: The enemy cove thou make him joy. at it.hps leftes to way.
- Thou half whole fight: has weapons dont, 43 brs edge of Award but blunt: It had no power : as conquerour. to wynne as it was mont.
- Thus hys renowne: thou vuilt a downe. 44 lovth darkenes all obscurbe: Hys Cepter flat : on ground is plat, dupagre he feeth affurde. あんん Thou

252 Psalme, Lxxxix.

45 Thou half in biede: thus therened,
bys youg and flouring dayes:
Thou half him clad: topth thame beltad,
T Sela alhamed thus he layes.

- 46 How long by day: wylt thou for aye,
 D Lord thus byde thy face?
 And that there ire: thus burne as fire,
 welt thou thes raigne difgrace?
- 47 D call to mynde: in hart yet kynde, what buittle date I beare:

 D: haft then wrought: mankynd for nought, to ftroy hym thus in feare.
- 48 What man is hie in lyfe to frie, that death thall never lie ? Can he escape: hys mortall shape, Sels. from grave whole ryd to bie?
 - 49 Where may we holde thy mercies olde, D Lozd, where do they high? As thou dydle sweare in Davids eare, in truth most carnestly.
 - 50 Then call to mynde: spite done bukynde,
 D Lozd to thyne electes:
 This tauntes in brest: A hold at rest,
 of diners peoples sectes.
 - A Lord despitefully:
 They threat us hye: opproblically,
 no steps of Christ to spy.

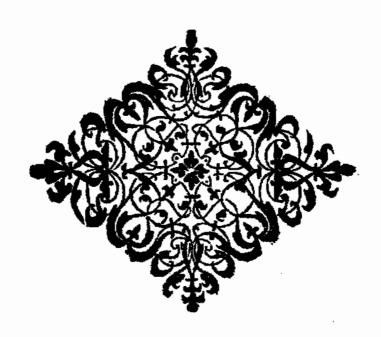
32 We may conclude: though we be rude,

the Lord will turne agapue: The Lord therfore: for enermore, be bleft, Amen, Amen.

¶T be Collette.

A Lmighty God most true in thy promises, and terrible yet in thy judgementes, graunt we beseche thee that we may walke faythfully e before thy holye face, to seele the comfort of thy louyng presence, and where we bee scourged at any tyme for straying from thee, that yet agayne we may receyue thy mercy to glorify thy name, Through Iesus Christ, &c.

The ende of the third booke.



Here beginneth the fourth Booke of Pfalmes.

The Argument. Psalme. XC.

The wofull lyfe: of man for sinne: here Moses p tynted clere:
Gods grace advaunst: mans state delest: Christes advent craned here.

Domine ne refugium.

Lood thou hall: our refuge bene: as lanctuary most free: An tyme now pall: fro age to age: to who lase might we six (made:

Before the hils: had ful their thape ere earth a woold was fro woold to woold frue God gart: thy power had never fade.

iave.

- 3 Theu doll retract: mans life to dult: thou to disolvest his trague: And failt estsones: ye adams sede: returne to lyse agague.
- 4 A thouland peres: in thy god light: as yellerday that was: though long they seme : yet swift thy flive : as nightly watch doth pas.
- Thou makest the slow as sluds in course as dremes they danishly to As early grasse in sodentye: doth change hys huc and plight.
- 6 Eathich flourth at morners groeth ful greners gatherth firegth ful gay But rept it is at neght full dem and witherth dry away.
- 7 A like we wall: and fall away: when thou art wooth for linuc: And whyle thes lence: of wrath doth last: afrand we be therin.
- 8 Thou half detect: before thy face: our finnes ful open layd:
 Dur hydden crymes: our fecrecies: thy face hath bright debrayd.
- 9 For all our dayes: do flyde away: in thy displeasant whath: We spend our yeres: as tale is told: that buttle pleasure hath.

- 10 Dur peres in dais : be feventy felde : though Aregth wan eighty mo: That pride at last : were paine and gricke : it passe and hence we go.
- 11 Thy weathfull power who can compeler no man by realoning: for more him both feare thy power thy weath hummore both wing
- 12 That we our days: may nuber right: D teach this wit to bs: They; date to frayle: Chal make our harts: apply to wisdome thus.
- 13 Be thou retournd: D Lord we pray how long well thou depart: Thy servantes rue: most pityfull: intreatable in hart.
- 14 Refresh bs Loed: and fill bs full: with thy livete early love. So toy a while: to fing the laudes: whyle we our beeth can move.
- 15 And cheare our hartes: with dayes as god: as thou half be afflict: And as our yeres: have smarted long: with heavy scourges strickt.
- 16. Thy feruantes teach thy worke devine they flate thy grace to lie: That thy renowne may so appears to they posteritie.
- The cherefull grace : of God our Lozd : remayne on vs as now:
 Our workes of handes : confirme in vs : our handes D prosper thou

A Lmighty and enerlaityng God which art our defensible refuge in thys oure briefe space of lyfe whych we perceyne to be miserable, we besche thee not to presse vs wyth the burden of thy heny indignation, but so nurture vs wyth thy fatherly rod, that we may desyre these eternals dayes of reste: where thou wyth thy sonne and holy spryte reygnest eternal God to whome, &c.

Sf. iij. The

The Argument. Pfalme. XCI.

The faythfull man: doth here confese: that Gods defence is strong?

Against all griefe: that hym can prese: to scape all wo and wrong.

Qui habitat in adiutorio. Ho binder fence: and couert dwelth, of God that is most bye:
De shall be force in shadow well,
By God of heaven to ligh.

No dout of thys:ought man to hane: who proofe therof will make: For God is strong: vs all to saue: if fayth to hart we take.

The inst by fayth: may thus be bolde, to say to God so inst: Thou art my hope: my strength and holde, my God in whom I trust.

I have no hope: in worldly thyng: that may be sene or felt, Though things I vse: as nede doth bring: which god for vse hath delt

3 To make the lape: he will not mille, all crafty hunters in ares:
From pellilence: that noylome is, as far from other cares.

When divel or mā: hys soule wil spyte: then God wyl helpe hym free Hys body frayle: shal yet be quyte: from plages how fierce they bee.

4 For hinder wonge: he the shall have, has fethers the to brode:

Has fethers the to brode:

Hall fence the side, as thield and buckler god.

As once in th'atke: theyr wynges so wyde: the Cherubins dyd splay: As yieth the henne: her byrdes to stryde: to kepe the kyte away.

Thou Chalt not niede to be adjad, for feares of all the nyght:

Po dart so tharpe: thall make this lad, that flyeth by day in syght.

No horrors fell: shall so preuayle: to make thy hart agast: Missortune none: shall thee astayle: God wyll eye thee so fast.

6 Then thalt chape: all petidence, which walkth in darke to nove:

Of ticknes fore: to have defence, that he at none both trope.

No venome bayte: shall thee infect: by divell or man be layd: For God to thee: shall it detect: by whom it shall be stayd.

Though thousandes fast to murrein reime by thee that disclers be:

On thy right hand though thousandes ten, do fall thousands free.

Thou nedest not seare: what fortune fall: to all the world beside: Thou shalt not stand: so casuall: for God shall be thy guyde.

Pea both thene eyes: Chall make the les, how proud men Chall decay: Powfaythes impes: Chall scourged be, for they defert I say.

God shall his foes: tread vnder foote: who him & his did hate:
They lies and brags: them shal not boote: with all their cruel state
Scitt.

For

For thou my God: myne onely trult,
my hope thou art t'endure:
Thou balk my foule: thus made full inft,
thy helpe to have ryght fure.

Because thou hast: affiance had: in God who dwelth so hye: He shall kepe thee: from chances bad: and be thy sanctuary.

There thall no entil: to chance to thee, but all thall worke thy wealth:

Po plage thall need the divelling bee, to aroy therof the health.

Thou safe shalt dwell: protected well: by God, if hym thou fearst: From wrathfull men: that be so fell: if fayth to God thou bearst.

For he shall gene bys angels charge, on the to call theyr light:

To see thy wayes full set at large, to walke therin aryght.

Hys angels be thy feruantes prest: thy weith and helth to kepe: To worke thy rest: to prompt thy brest: thy God in hart to seke.

They thall in handes: beare the alone, to flay thy hold aloft:

Left thou thoulds hurt: thy fote at flone, els mought thou fall full oft.

If God thou fearst: & kepe hys wayes: hys sprite wyll thee presente Thou nedest no dout: to walke in strayes: if god thou vowst to serue

Psalme, xcj.

The Lyons fierce: and adder flye,
on both them that from go:
Thou that tread bothen: the Lyons frye,
and exe the dragon to.

All venome beaftes: shall renne fro thee: they shall serue thee at will The dines so stoute: thy fayth shall see: though he thy soule would (spill,

14 Because hys hope: on me he set,
3 will hym rio from shame:
3 wyll hym lyst: to make hym great,
because he knew my name.

I will fayth God:my helpe hym fend: in all hys troublous dayes: No better cause: make me to bend: then that on me he stayes.

to hen he thall call : and fue to me, to hen A thall apply:

I will with hem in trouble be, and ered him gloziously.

His trust and fayth: shall not decay: hys love shall have reward. Though here he wepe: from day to day: yet I hys teares regard.

16 Tayth length of dayes: where lyfe thall laft
I will hym fatisty:
I would hym thew: for loughgiall,
my saughg helth so hye.

Though here opprest: as vyle outcast: the just for ryght doth wayle: The greater joy; sayth God at last: shall chance to hys aduayle.

Pfalme. xcij.

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Witho haver fence and conert dwelly, of God that is must bye: Be shall be fure : in shadow well, by God of heaven to ligh.

The Collecte.

Extende O mercifull father through the inuocation of thy holy name thy louing tuition vpo vs thy poore servants that where we be to weake by our own strength to overcome the crastry and combrous assauts of our enemyes, that yet by thy fatherly protection we may bee desended agaynst all their hostylitie, and so in pacience passe over this mortal conversation to joy with thee in the length of dayes in thy blessed presence Through.&c.

The Argument. Fsalme. XCII.

Of sabboth day (the solomne) feast: doth is excyte by rest:

Gods mighty workes: that we declare: love bym for all the best.

To thy god name : D God so hye: due la udes to modulate.

- To preach (and thew)thy gentlenes: in early morning light, Thy truth of words: to tellifie: all whole by length of might.
- 3 Apon (the plalme:) the decachoed : byon the pleasant luce: On sounding god: sweete instruments: th shaumes, th harpe, th suite
- For thou halt loved: my fearefull hart: D Low thy workes to lie And I with prayle: will full reloyce: thele handy workes of this.

- How giorious: D(bleffed) Lord: be thefe the factes of thyrre: Thy thoughts be depe: thy counsaples the: inscrutable decigns.
- The boutish man: (that is) butaught: is nought of this believe: The fole as is: the carnall man expercepacth not what it meanth.
- Then fail they all : come downe at once : for ener drown in mud.
- 8 But then art bye: (full bye)aloft: as Lood and president: For ever thands: bunnoneable: and toyle in regiment.
- For lot hy foes: D Lord (fo Arong:)thy foes thall perube all: And fuch as tworke: all wickedly: thall have a thamefull fall.
- 20 Dy horne (and power) thall yet be raylo : as Unicomes is fiene : Euen now I feme : as swetchy dewd : with oyle of Dline grane.
- 1-1 Spyne eyes (full out) they, luft thall bave: of all my waiting types: Spyne eares the fame: of crafty men: who by at me byd ryfs.
- 12 The frue (elect) and ryghteous man : thall florithe lyke the palme: As Ceder trá: in Lybauus: hymfelfe thail fprede toyth balme.
- Depe planted they (in rotes)alway: in gods fivete house to byde: Shall florith lyke: in both the courtes of this our Bod and guyde.
- 34 In age (molf fure) they that encreate: they, fruite aboundantly: Wiell likyng they: and fat thatbe: to beare molf fruitfully.
- t 5 That is (to lay) they out thall preach: this lordes true faythfulnes: Who is my Grength: 4 mighty rocke: who hatch buryghteoutnes

1115

gThe Collecte.

A Lnighty God which art the contynual ioye and perpetual! felicytye of all thy faynts whom thou dooft inwardly water with the dew of thy heauenly grace, wherby thou makft them to floryshe like the Palme tree in the celestial courts of thy church: we befech thee that thou would so discusse from vs the but-denous weight of sinne that we may eenioye their selowship: Through, &c.

The Argument. Pfalme. XCIII.

This praith in faith: When stormes aryse: in trust of helpe full sure: But here in raigne: is Christ bewrayde: and how his church shall dure.

He Lord is kying: in hys aray, the Lord is clad with Arength, He girt hymfeife: the world is fure: it cannot recle at length.

- Thy throne is firong: prepared fure: from tyme all out of mynd e Thon art that art: all durably: which never ende that fynde.
- The flonds have lift: aloft D Loid: the fluds have lift their doyce: The Cremes Marge-with griefly waves, thy focs to hie rejoyce.
- 4 But far abone: all rage of finds: or dreadfull flormes of fea: Doth God furmount: more excellent: bys curvics all to flea.
- Thy words is fure they testament is treed in all assayes: All holines: doth decke the house: D Lord for yeares and dayes.

Psalme. xciiij.

MOst maruelous God which art begirt round about withall godly maiestye and power, as thy handy workes in the creation and situation of heauen and earth do manifestly declare, heare vs we beseeche thee thy humble suters, and inspire into our hartes fast fayth to beleue thy worde, per sect our soules to confesse it in tonge: and costrme vs to shew the holynes theros in our life to the glory of thy name. Through Iesus Christ.&c.

The Argument. Pfalme. XCIIII.

The poore opprest: doth helpe implore, agaynst prondiudges myght:

As Christ and hie: long beresofore,

he paternes good in fight.

Deus virio num dominus.

Sod and Lord revenger ryght,
of hinne revenger God:
Poly their thy letter declare thy might,
nucle half to thake thy rod.

- 2 Be thou let by in maielty, thou indge of all the land: Require the proud accordingly, and let them lette thy hand.
- 3 How long D Lotd: thele wycked men, how long tryumphe hall they: Thy people thus: to over renne, wethout both Kop and Kay.

At.in.

They

- 4 They blatter out: even what they lift, love wordes they be and prouds:
 All wycked ympes: wyll not belift, to baunt and boall aloude.
- 5 Thy people Lord: full lore they lipte, thyne heritage they vere: Their pore estates: with wronges they single and threates therto anners.
- The widow los the Araunger che, they murther crastely: The fatherlesses they quell alyke, though beare to the they ligh.
 - They mouthes thus speake: as harles deuise, tuch God leth nought of this:
 Por Jacobs God: shall thes aduite, in thes he is remyse.
- 8 Pe doites of all: molt bente to tée. betyme yet understand: When pendent wife: when will ye bie: ye foles I say is fond.
- Can be be deafe: Inhich made the care, how harken thould not he? Ellho made the eye: can ye hym bleare? that he thould nothing tee?
- 10 D; he that checkes the heathen els, thail he not you reproue? And he that man all incloom tels, thall he not you remone?

- to be both fond and bayne:

 Pour open wronges: how can they than,
 elcape deferued payne:
- Then happy is: that man and bleff, whom thou bolt chastile here.
 And whom by love: in law thou teach eff, D bleffed Lozd most deare.
- 13 No make hym lit: with patience, in dreadfull dayes at rell: Whyle that to men: of violence, they pit be digd and drell.
 - 14 For Sod no bout will not refect, hys people them to fayle: Not yet for faile hys lot elect, to make them long to wayle.
- 15 Untill that ryght: be furnd agayne, to dome, as instit ought: And follow it: wall they full fayne, whose harte bath instice sought.
- 16 D who well by: for me to stand, against malignant spies: D; well weth me: conforme bys hand, at wycked ment to ryle:
- 17 If some the Losd: had sent none appe, to me in myne bures: It had not fayide: my soule disnayde, had divelt in grave opposts. At.iis.

But

Psalme, xciij.

266 But when I lago : my fote both rele, · 18 to note the worldes dilbanne:

Then helpe D Lozd : thou didlime beale, thy grace byo me fulfayne.

- As carefull thoughtes : in Roze byd ryfe, 19 when thus my hart dyd boyle: Thy comfort to : byb me repryle, my foule to scape the foyle.
 - Shall inviked feates : of typamy, cleane fall to the as thence: A hat thou thould fagne: to fcourge therby, the pose by laines pretence?
 - They downe in one : in companies, agapuft the full mans lyfe : The ailties foule: of wycked byce, they whole condemne in Arvie.
 - The Lord pet was : to me in Areae, a refuge Arong of lence: Py God was rocke : as inaccelle. mv truff and confidence.
 - We thall them quite : their crafty guiles. as they byb others cloy: Bod hall them dea: for all there wyles, our Lozd Hall them deffrog. ¶The Collecte.

N Vrture vs O Lord with the sincere doctrine of thy bleffed worde, be thou to vs a refuge in time of tribulation, so guide vs by true knowledge and vnderstanding of thy word that we never fall from thee Through Iefus Christ.&c.

The

The Argument Pfalme. XCV.

This cherefull Pfalme : Einuiteth our voyce :

s in our hymnes to rebounde:

Zin hymnes to sounde:

Şin hys grace to resoyce:

Ithat we reioyce :

sas we duely be bound:

Las we be bound.

Venite.

glet be ling to the 1.020: Come in one: 2 to prayle the Lord:

s for the stay of our mealth, And hym recounte:

Zour May and wealth:

siet os duely recorde: All harty toyes:

let be recorde .

s to the Load of our health. To this Arigrocke

Zour Lord of health.

slet be ryle to prevent. His face with prayle let bs prevent,

s to the world to benounce. Hys factes in light:

let bs denounce :

s in our iopfull affent, : yal E sul snyo E

din glad allent,

clet bs early pronounce, Dur plaims & hymns

let vs pronounce.

3

For why this Lord:

zis a God of amight, Lis God of might,

For helpe at néve :

5 Epon whom we may call: 2 whom we may call.

A puillant kyng :

sin hys radiant lyght: Zin hys baght lyght,

He palith all Gods:

sby his rule ouer all:

by rulyng all.

4 All coaffes of earth:

sin hys power do ligh:

: Agil oo myd yd S

His celles and groundes:

s be they never to depe: 2 though they be depe:

As fast by hym:

s be the mountagnes on hige: 2 Chand mountagnes hige,

And Koupeto hym:

s be they never to trape : Though they be trape.

5 The lea is hys:

sas the worke of hys handes, this worke of handes,

Her ryle and fall :

s with her mutable rode, Livity all her rode,

The land from her:

5 by authoritie Candes : 2 by power Candes,

Mihom God to Aged:

s for hys stable abode:

for hys abode.

D then come we:

clet bs humbly aboze,

Zlet bs adoze,

And proffrate ligh:

gbe we downe on our knás.

Zon both our knées :

De made be all:

sboth the riche and the poze,

both riche and poze:

Both kyng and flane In they, prinate begræs:

For God heis:

cas our Lord and our flap :

Zour Loed and Cap.

Pps people me :

s in hys paffure to reft :

in passure neare.

Dis flocke of hand:

s for he lead be in way : Imholeaoth our way:

His boyce to day:

sif ye heare at the left, Zif well pe heare.

Beware fap 3: Ŷ

sthat ye harde not your hartes,

be hard no hartes,

Agaynst hys grace:

swhen he byd you repent.

Lto you to ment,

As defert law:

s in a Arife over whart:

I once Arife opewhart,

Lyke tempting day:

s of an eluithe entent. Lof mad entent.

Ub.li.

NE

9 In which palignue: sas your fathers aforne, 2 your fathers olde.

Myd tempt my Arength:

sto allay luhat I could = 2 to prone my myght,

They proned but me:

sin a mocke and a score:

Zin scorne to bold,

Wilhere yet my workes:

emight they lie if they would,

2they law in lyght.

10 Fall forty yeres,

s byd A chyde with this age:

24 blainde this age,

Great gricfes by them:

coid I luitr in mynde:

21 felt by thys:

A lagd cuen thus:

c whe I spied how they raged.

Lto spy they, rage,

They erre in hart:

sin my wayes bethey blynoe:

Imp wayes they mide.

To whom I fivare: 11

s in invite angry reproche. ²all weathfully,

By they, foule Crayes .

c was I foold therunto :

thus for therto.

If they to enill:

s to my rest that approche: my rest should se.

Then blame have I:

sifit cuer be fo : Zil it be fo.

gT be Collette.

Ord of all faluation, beholde we besche thee the sheepe of thy pasture redeemed by thy precious bloud, graunt that in prudence we accepte thy voyce to be ruled therby, at last to joy with thee in thy rest perpetual, through, &c.

The Argument. Pfalme, XCVI.

This Gentiles calleth: to (christian) fayth,
In Christ to soy their bead:
In whome all power: and glory layth,
To indge both quicke and dead.

Cantace.

1

2



Syng(I bid) to God the Lord, A long of new device: Let all the earth: his prayle recorde, for grace mall new thall ryle.

(Cinto) thys Loed: to new ling aye, And peayle hys maieltie: We tellyng foeth: from day to day, His great benignitie.

I o Gentiles him (loke ye) beclare, Hys glozy tell them all: And them all folke: wyth all your care, Hys workes most martiall.

4 For why (no dout) this Lord is hye, Aboue all prayle to fambe: To be most drad : right worthely, Aboue all Gods to name.

10

ΙI

Fo: all (enen all:) the hethen gods, Be varue, be things of nought: This Low in heaven: hath his above, and heavens by him were wrought.

6 All glory (prayleall) worthip, fame, Be his as ornament: All prayle and power: be his to name, In heavenly firmament.

Pe Clocks (of men) and familyes, Df peoples, bring this Lord: Bryng ye this Lord: as coully is, All land for power of worde.

8 Pea glozy grue (all ye) full frue, To his sweete name mod hye: Peane by your giftes: present hym due, His courtes thus draive ye nye.

9 Wefore this Lord (his face) bolo dolone, Wefore his holy grace: Pe divellers all: in fielde and towns, D dread his mighty face.

Tel ye(I lay) the Sentiles all This Losd his raigne hath pight: The loosld is fall: not lyke to fall, And he thall indge in right.

Let heavens (so hye) be glad so pure, Let all the earth reloyce: Let all the sca: in furniture, enhaunce they; cherefull boyce.

Ahe

The (fruitfull) fieldes: and all therin, Dught now rejoyce full lite: Than thall all træs: In woode be fæne, to gether joye in fight.

Befoze this Lord: who (thortly) counth,
for come to rule is he:
To indge the worlde bright brightfull bonce,
Y is flocke by verytye.

The Collecte.

God almightye creatour of heauen and carthe, whose prayse the whole ornament of them both doth daily magnific, we beseche thee that as we confesse the victory of the crosse, so we may renounce all heathen errour, to beholde the glory of thy seconde commy ug, wyth full ioy of our consciences, through Iesus, &c.

The Argument. Pfalme. XCVII.
This Pfalme in sprite: doth gratulate,
Christes kingdome cleare: immaculate:
Wherby such lyght: hath God detect,
That truth was raisde: and lyes deiect.

Dominus regnauit.

De lyning Lo20: both raigne as king The erth therfore: full glad may ling The iles may ioy: so many senc, That he is come to make the clene.

Dhicke cloudes and darke behim about, On inycked men: to thunder fout: Both inflice right, and equitie, Of his high throne: the bales bee.

Ab.iig.

- The fyze him goeth: before in light, Whyth blating learnes: of fearefull lyght: 15y which full wyde: he doth enclame, Hys focs to burne: which fcome his name.
- 4 Pis lighteninges thyne: the world full out, On every lide: whate sparkes to spout: The earth at light: for seare doth quake, Po puillance can: resistence make.
- The mountagnes have: as ware nio melte, At God his face: thus present fest:
 I say at sace: of Lord so have,
 The earth day scale his mateline.
- The heavens declare: his right witnes, When he by them: Arikth wickednes: All peoples thus: his glozy falve, You drad he is: whom all thould aive.
- 7 A chamde be all: which Jools ferue, Who chole vayne gods: from God to swerus Pe angels all: which feruauntes be, Come worthip hym: bowe bowne your knie.
- 8 So Sion toped in hearing this, And Jury topd in townes of hys: D Lord for these : thy domes entent, That such thould have : tharpe punishment.
- 9 For thou D Lord, doll all ercell, That here by low: in earth do dwell; Crafted far: in name thou art, Above all Gods: fo new byffart.

- D ye that lone: thys Lord to hye,

 Date ye all byce: of malometrye:

 Dektepth theyr fonles: who ferue hym pure,
 From wycked hand: to ryd them fure.
 - Apon hight is sprong to registeous man, What day from darke discerne he can: And soy is falue to rightfull hart, From whence no power: can hem depart.
 - 12 Then is ye in the year Loto, The leght, he grace: alway record: He holines: well thenke and thanke, Dys name confess: therin be franke.

The Collette.

Chard the preserver of all thy faythfull sayntes on whom as on thyne electe portion thou doost perpetually raigne, inspire we beseeh thee into our harts the bright beames of the scriptures of thy prophets and apostles, that what soeuer as yet remayne in our hartes as sauoring the olde carnall blyndnes of our original darknes, may be illitened by the heavenly lyght of thy holy sprite, to whom, &c.

The Argument. Ffalme. XCVIII.

Here thankes be done: that God (in worde) most true,

Sent Christ his fonne: mans lose (agayne) to cure:

All thinges that bee: must laud hym (euer) due,

Such peace to see: restord (in earth) so sure:

Syng pe all new: to God (a long) on hye,

For he most true: hath meruels (newly) wrought

Hys able hand: hath (wonne hym) victory,

Hys arme lo grand: this helth (to man) hath brought

Fr.1. The

Cantate.

276 Psalme, xcviq.

The Load of loue: thys health hath (open) layd: So man to move: to ferue (in hart) aryght:

Hys righteousnes: he bath full (plainly) splayd,

for they redress: to Gentiles (eyes and) sight.

He cald to mynde: hys (gentle) mercies frée,

Lo Jacob kynde: hys truth (and fayth) to kepe:

The earth all whole: thys helth byd (fally) se,

Thys God (our Lozd) so meke.

Thou earth fing out: all whole (3, fay) full glav,
In voyce most stant: with peptile musikes sound:
To Dad thy Lozd: (referre for mercy had,
Thy songes record: thou art most (ducly) bound.

Pea fing in harpe: to Cod (and Lo2d) to hyr, Sing round Charpe: with all thy (tunes and) Uringes Whyth harpe bid 3: with (note of) Plalmodic: Pour boyce apply: to iop these (beauenly) thinges.

With tripets blow: loyth thaulme fo (livetely) ling, Both hye and low: extends your (harty) livength: before this (heavenly) hing.
For Loyd he is: to serie (3 lay) at length.

7 Let eke the leas: rose out in (meric) chere,
Thys Losd to please: with all her (ashe in) stose:
The most so round: and (all the) divellers there,
your boyce rebound: to prayle (this Losd) the mose.

The floudes a like: Let (them now) dap their hands
This Lood to leke: (with man) in toyfull hart:
The mountains hie. (to honge) above the landes,
Let them be by to daunce (with man) in part.

Psalme. xcix.

Mo God do this: let it (in fight) be plyed,

: (as lozd) to judge the land:

For come he is:

Hvs inflice flootd: the worlde thall (intoge and) guide.

Hys equal word: to all thall (evenly) tande.

¶The Collecte.

Oure into our harts O Lord thy healthfull grace, which thou hast renelde to all Gentiles so spred by the rightwifnes of thy gospel, we hubly besech thee that as thou once cameft to be judged and condemned for vs molt misera le sinners so at thy next returne thou would graunt vs mercy to escape thy fearefull judgement, for whom thou tokst voon thee to be condemned for the raunfome of our finne: to whom with the father.&c.

The Argument. Pfalme. XCIX.

Swete Christ his raigne: this Pfalme compristh, S As R abins all: can fay no lesse:

God graunt that they: with vs would ryse,

To sing these thankes: to bym in slesse.

Dominus regnamitifaicantur.

1

He Load to raigne: is bent therin. All folke ought than : his presence dread: Be litteth betivire : the Cherubin, Let all the earth: then quake A reade.

This Lord is great in Zion siene. Where volver be theweth: a ruleth with loas And bye he is : on all the Weathen. If they a like : their hartes would move.

- D let them all thy name confesse, The bad to beate the good to blisse: For greate it is in fearefulnes, The power therof: most facred is,
- All Princely power: loveth equitye, And equitye: thou broughts in light: In Jacobs Gocke: thou dids applye, To indgement true: and insice right.
- Dur Lord this Cod : D magnifye, Both Jewes and Greekes: your wayes relet, To his fotestole: his factorye, Bow downe your kneed: most renerent.
- As Poles mæke: lo Aaron grane, Were chiefe his prielles: lo Sannell Among them were: his power to crane, They cryed to God: he hard them well.
- To them in cloud: lyted pillour like, Ye hake as all: the people lawe: They did his hells: and Catutes kepe, Unhich he them gave: in pact for law.
- D Lord our God: thou hardle them inst, And sparole them Lord: for thine owne sake, Yea when with plagues: thou did the thrust, For foule attempts: which they did make.
- Fall downe before: his holy hill: For God our Lord: in matelize, Pol lacred is; and full in will.

The Collette.

Thou art both Lord and king we most humbly cofesseit right deare saviour although the Iewishe
phariseyes saye the contrary, thou only gouernst the
hartes and conscience of men: and by thy only grace
doost justifye the same, we besche thee so to rayse vp
the piller of thy heavenly light to shyne to our soules
that we may be alway desended from all errour and
adversitie to offer vnto thee the sacrifice of prayer in
thankes geving, who livest & raignest one god with
the father.&c.

¶The Argument. Pfalme. C.

All men of breath: but temporall,

Which Pilgrimes walke: this earthly Ball:

To ioy be bid: here severall,

To God in dayes: most festinall.

Iubilate Deo.

I

Joyall men : terrestriall, Reiogce in God : celestiall, I byd not Jewes : especiall, But Jewes and Grækes : in generall.

- Serve ye thys Loed: heroicall, Which is of hart: effectuall: Seke ye hys light: potentiall, Whyth hymnes of myeth: molt malicall,
- know ye thys Lord : imperiall : As God vs made : spigmall : Pot we our felues : he vs both call, Ops folke as flocke : kept pationall.

Pfalme. C.

280

4 Hys gates and courtes: tread vivall.

Elyth laudes and hymnes: poetical:

Ocue thankes to hym: continuall,

And blede his name: mod liberall.

For why this Lord: so principall,
As sweet, has grace: perpetuall:
Hys truth of word: Cand over thell,
With hundreth thankes: thus ends we all.

The Callette.

OLord and father of all honor & glory, shew vs thy mercy, and graunt thy grace that we may spiritually rejoyce in the laude of thy name, and so in spryte to serve thee, that we may escale in our hartes the delectable comfortes of thy true promises nuade to vs the poore slocke of thy passiture, so to joyne to thee our louyng pastor, to come at the last to thy heavenly folde, where thou raignest with the father and holy ghost one God, &c.

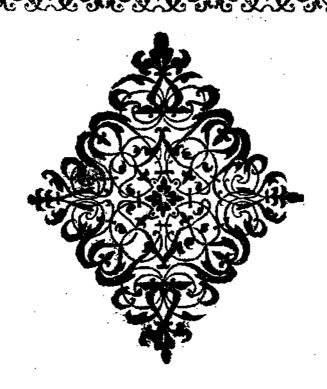
The ende of the second Quinquagene.



The

third and last Quinquagene of

Dauids Plaster, tranflated into Englishe Metre.





The Argument.

Ì	When Danid long: was kept from raigne,
1	I hu I falme he jang: to eafe his payne:
7	How kinges should rule: here see you playne,
Į	As he would fayne,

Misericordiam & iudicium.



- I will my lyfe: beare strayt in way,

 If thou from me: goest not astray,

 In all my house: cleane hart shall lay,

 Without benay,
- And hate I wyli: all revels band:

 To worked dede: none eye chall cland,

 And hate I wyli: all revels band:

 To worke wyth me: I wyll wythchand,

 wyth hart and band.
- A froward hart: and wilfull Cout,

 From my whole light: thall fix full out,

 To me thall clout: no wycked rout,

 Clythout all dout.
- Dys negghbour who: Ayngth printly,
 Dym will I Aroy: all otterly,
 I will not beare: protto hart or eye,
 Whyth pleasure hye.

	4 U &	a justice toje	
б	Most me to eye : s	th : I wyll me get, ————————————————————————————————————	,
	Taho walketh mo	ge Arayt : Chall ferue me bet Mythout all let.————	
7	From far my hou! TAho guiles can fo	ie : they that be tent,———————————————————————————————————	
	Pone eye on them	: Chall firme be bent, Whyth myne allent.	
8		A will deface,————————————————————————————————————	
	So dypue all thych	ves from Gods god place,	,
		Wirthout all grace	

IThe Collette.

A Linightye God which art God of power incomprehensible, which shewest to thy servants ioyntly both mercy and sudgement: Graunte we besche thee, so that we may faithfully love thee, truly to sollow thee in all godsines, through Christ, &c.

The Argument. Pfalme. CII,

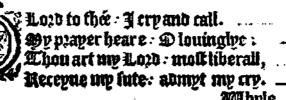
Here man in eare: most pituously,___.

Wishth Syon built: defast in shame, ——.

He monesth hys long: captiuitie,

Christes heavenly church: wishe we the same.-

I Domine exaudj,



These bookers mad at me to byle, Against my soule all shoone they ba.

Pv.u.

H

Pe kings of power : in earth all whole Shall prayle thy name for worthieft.—

ea hen

When people whole : thall more in realme,

Dr.w.

Though

Of all effaces: which this shall know, To serve this God: so god to them, All reignes to bom: wall them bestow.

22

Though God as yet:my Arength hath beate From captine fate : to tourney flow-Though he my dayes . hath thost extreat, A Zyon truft : pet built to fpp. . I will bom thus with wordes intreat, 24 Ah God my God: to wallefully. Cut not my bayes : by halfe away. Withere the yeares laft eternally. Thou lavolt the earth: in Cable Cap 25 At first full ftrong: by power denine,-The heavens cuen fo none will denay. We wrought by the with all their Chyne. They all thall quaple thou pet thalt holde. 26 As carmentes worne: ware thinne and fine Thou halt them change: as bellures olde They thall be chango: thus tempozall. But thou art fill: as we behold . --27 And art that art: perpetuall .-The veares in length: that frand in bodg. For fele defect they never thail. We trult the more: thy fernants face, 28 Dide Abrahams Cocke : Chal not decay. Their iffice Lozo : by the hal frede, ...

The Collecte.

Before the face to dinell for ave.

OLord most mercifull protectour of all them that be in trouble, who in thy felf art god enertaiting, shew thy mercy vpon vs so frayle and transitory as we be, that we may reioyee in thy sauying helth, through Christ, &c.

I janne, ciij. 2
gThe Argument. Pfalme. CIII.
The right cous man : whom God doth feede,
Enioyneh his soule : due laudes to sing,
For his great love: who knowsh his nede,
From griefe and payne : his hart to bring,
Who steyth his state : all voyde of dread,
His dayes in peace: with ioy to lead.
Thus playth his String.
was pusite new sering.
- Milann lands , bliffe than the Hard !
Kile my foule bliffe than the Lord,
Addresse the folie : his name to spread,
99y fenses all worth instaccord, ———
Dys holy name: due prayle record,
Thus byd ye be: in his true wood.
So often reade.
Son nertit erante
Manalina the Course in material winds
Kenoluc the same in gratefull mynde, ————
Dy soule I say to the agayne,
Dis benefites to tell full kynoe
Ao thé it is: molt certaine gayne, Ao God juho will: him faller bynde,
Of his god grace the more shall sonde
3 tell the playne.
Of all this time as the wiltings
Of all thy finnes: the giltines,
He pardon giveth: full louingly,
In all thy fores, of heunes,
Thou mapit in hom: have remedy,
If thou to him: make thing accore
In Kable hart : with faithfulnes,
Thine eale to lpy.

Benedic a-

3

4	Dis lauing belth : comth preffly ort,
•	To red the life : from pereis all,
	To make the lcape confusion,
	De geneth god eare : whan thou bott call,
	With mercy kinde enen healone,
	With round defence: he crowneth the mone, -
	Potyme to fall.

- All wrong to right: whan he feeth belt
 And though he fendth: some bitter dayes,
 We can them speete: with joyfull rest,
 Arue judge he is the full to rayle,
 Whan some he beares: his truth to prayle,
 Than stay thy brest.
- To Holes once: God blo veclare,
 Dis wayes his will: and all his trade,
 Dis providence: and daily care,
 To kepe his flocke: with gentle ayde,
 To Jiraell what will he bare,
 They: practile thewth: how they dyd fare,
 So lafe to wade.

Psalme: ciif.

2	They proved the Lord : most pitifull,
	Walhole bent to grace: in tyme of niebe,
	Thep fett hys helpe:molfmercifull,
	To anger floto : but preff to miebe,
	Departon theind : mot plentifull,
	To hartes contrite : and forcobbinit.
	For they must spece.

As do Cerne Loides: in crueines,
Allway he is: not chiving fore:
De kapth not ire: the pore to preffe
De mercy hath: in loung fore,
And when he fumeth: for giltines,
Det mercy Caith: hys gentlenes,
Drayle bym the more.

A profe hereof: in bs all spp,

De serneth not bs: as we deserve

As our soule linnes: so; bengeance crp,

But seedth our want: our neede to serve,

Though hym we greve: as wretches theall,

De guideth our life: and starth our fall.

Pot far to swerve.

Dow hye the heavens: this earth furmount— So far doth grace: our gylt ercell, Hys mercies great: most hily mount, Upon these wen: in feare who divel, Which low in hartes: they fautes recount, To worthip hym: as seare is wort.

D love hym well,

In banitie .--

Thys Lord in heaven: hath let bys plats

From whence he leth: all mortall wayes

Unho rightly goth: suho halth in pace:

As lyfe he ruleth: so death he stayes,

All rule doth stand: in bys god grace,

The god to kepe: the bad to chace.

To short hys dayes.

20	D praylethys Lord : pe hrites of hys,	
	De worke hys well: pe never mille,———————————————————————————————————	
	De heare hys topce: ye læ hys bliffe. ———————————————————————————————————	-

- D prayle the Lord: all ye hys holies,

 Pe armies cleare: of heavenly flarres,

 Pe sprites so swift: ye siry gholies,

 In peace ye serve: ye rule hys warres

 Ao do hys wyll: ye reive as postes,

 In heaven and earth: in all they; coastes.

 As ministers.
- An all the workes: what names pe hauc,

 In all the world: recount his grace:

 Ao make you all: he dyd withfaue,

 Admannce thys Lord: in tyme and place,

 O thou my foule: of the I crave,

 Crtoll this Lord: he wyll the faue,

 From wofull case.

creatures, specially of them which do put theyr trust in thee, defend vs thy poore suppliauntes from all advertise that is set agaynst vs, thou seest howe weake we be of our selfe, assist vs therefore O Lorde with thy godly protection to glorifye thy holy name in earth as thy holy sprites doo in heaven, thorough Christ, &c.

The Argument, Ffalme, CIIII,
This Pfalme fetth out: for providence,
Almighty Gods: magnificence:
His wifdome, power, his goodnes eke,
Of night, of day: of yere, of weeke,
His executence: all thyng doth keps.

Denotic aima mea.

Denotic aima mea.

Denotic and Denotic credition of mante,

Thou doof credition dignitie,

cD hym proclame from the state of the state

For he is clad: most cleare with light,
As he were deckt: with besture bright:
As he were deckt: with besture bright:
As for court the heavens as bayle most fone, Lo hym incline.
Where heath his grace: and power decine.

Wirth bonour dotho and maieffie.

- The opper heavens: be so arayde,
 The thouses he maked: he haves be layde:
 The cloudes he maked: he charet swift,
 On wonde the wonges: hys walke he lifth,
 The opperation of the wonges.
 - Ind he doth make: hys aungels sprites
 In symbos and blasics: to worke they mightes: 50 love his light The slamping steries minister, 1 Trust hym into Technology to do a they waite full nere.
 - 6 He letteth the earth: on bales found The leas they be: D wondzous ground: The world to ende: it thall not reale, It can no change nervine fede.
 - 7 Myth waters depe: this earth was thet, As it with coate: all darke belet For once the least as mountaines Ande, Hold hyeabous as raging floud.

s più reponni Prim reponni Prim reponni

O penyle hym yr Uchnie hym god AA.ig. – Ei

Psalme, ciiij.

294 Though thus there waves : the waters foreb At thy rebuke : they fwiftly fled: co homa tredet **This accugin regard.** At thy rough boyce: in thunder hard, They fast gave by : their hold and warde.

8 The hils then live : in light byd mount The fieldes fell low as now they wont: As them thou Cowdf in most due place. They fland even fo : they move no wace.

(Dipm recount: ZErtod bys grace.

- To all thonges made thou gauck has roume 9 SD bym rename: They proper place : not out to come: Thou don'the least in boundes repole, This hand disclose, Dot backe to turne: the earth to close.
- 30 the frances lendth out to floudes to grow And they in lea-discharge we know: Betwene the hels: they kepe their flote, To frely the earth: with new greene coate.

co him betrein Des larges note.

11 All beaffes of field: there drynke they fill: They fake them nedes: though fed on bill: The alles wilde they lake their thirle Wolf day which be: fo made at first,

TO marke hos woll: Bis care betriff.

- 12 Their fetherd foules fæke harbozow As no their drinke thep fit on bough : Where boides do chirme: the trees among, co hom anow: To God they: Lord: in cherefull fong. Land praile him long.
- 13 Be wefith the hyls: and makin them foit, From heavenly cels: by dewes aloft: co laud bim oft: By fratefull cloudes: which forought his hand & bim bader frand. The Gowers fall down to mople the land.

14 He makth for bealt: the grade to sping, And herbage els: for man to byng: Wo scrue hys neide his bread to get, In earth such vie in bealthe set.

s D ferue this king: Pis actes intreat.

- And oyle his face: so bryght to cleare:
 And bread fro thence: he doth addres,
 When have to Arrest to thence: he doth addres,
 Whys laudes express.
- The Lordes of the first by man butyld, Cupth Sap by Mowers: be fully fild:

 As Ceders bye: of Libanus,

 Which he hath plant: right plentuous.
- In these hye trèes : the virtes do nell, God geneth them wit: to læke theyr rell: The Storkes there build and houses have, In trèes of tyre : themselfe to land.
- 13 The mountagns bye: a refuge bie,
 For buckes and bealtes: of Americ:
 And so the rockes all inaccess,
 To Conics bie: they skernelle.
- The mone he made . for ceasons due,
 The nyght to cleare : with chaunges now:
 The sunne so hise a creature,
 Hypn worthip pure
 Hyps down fall knowth : and kcepth it sure.
- 20 And after day: thou bringst in barke, So night combon: and blyidines starke: D note his warke: The Sanage beatls: yet gayne therby, Dys reed elpy. So creepe they forth: to fixed full flye.

AA. iig.

The

- 22 When fame returnth: and thewth hys rile,
 Expelieng darks: hys light farpealth: A these doile:
 Expelse beattes by heapes: then fone remone by prodence lone,
 They keps they dens for hyght abone.
- 25 Thus man goth forth: hys worke to do,

 Open bold that they : be thus ago:

 And spendth hys day: till it be late.
- D mighty Lord : my fort and holde,
 You bethy workes : tride manifold:
 Thou madelt them all : in wisdome hye,
 Of thy great gods: full therth do lygh.
- The sea so houge: the Drean,
 So large in armes: and space forman:
 Theare living things: saunce number créepe
 This meruel seke
 Great bealts and small therm do karpe.
- 26 Their thips by tayles: the bilowes palls
 There men transport they; wardly traile: A marke this cale:
 Ehere playth his bages: Leniathan, keudue u man.
 Thom thou dydle forme to sport theren.
- 27 All creatures : of the expect, Their fode most apt: for every feet : 5D hym respect: That thou shoulest gene: they noural ment, To hym assent. In tyme of niede: most competent.

Migen

18 When deale from doll: they gather trapt, In hungers trette: themlelnes to bayt: If thou iplayet hand with bletting meets.

Whith good full good: they be reviete.

s D bym awayte: Esteme bym swéte.

- 29 When face thou hidelt: and nought doll lend, D then they wayle: to beath they bend: 5D then amend: If breath thou liople: decay they mult, Regard hym infe. They mult returne: into they? dulk.
- 30 When thou return the the spaine, Are then the search optagne. Are holde him fague: Then yerely thus: thou deckit a fresh, have home possesse.

 The face of earth: worth new increase.
- In Gods maiellie: be it for aye,
 In glory bleft: in all hys way:
 The Lord shall bye: reloyce in thought,
 In all hys workes: so godly wrought.
- 32 This Tod when he mans sinnes to fynde, But lookth on earth: it quakth and twynd: 5D foule hym mynde: When he the hyls: with hand but touch, Thy Lozd-anouch. They smoke for fears: and low they couche.
- For I will fing: to thys my Lord,
 Thyle I am here: and hym record:
 In Platrics (weete: I well my long,
 To my Lord God: in lyfe prolong.

 For I will fing: to thys my Lord,
 To my Lord God: in lyfe prolong.
- 34 Hy talke of hym molt pleasant is, Lo bay I will: be found remitle, To top in God: I will not rease, We is my health, my rest, myne ease.

o P koule him blisse: Thyru seketo please

BB.j. Where

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Pfalme, cv.

Where anfull men: from earth thall fayle, All wycked freakes: God let them quayle: But thou my foule: thy Lord advance, Brayle all the Lord: bys beritannce.

for thone aduable: 2 Sorng Will all haple.

gThe Collecte.

M Oftexcellent almighty God, which dooft wyth thy bleffing hand, most richly refreshe all living thynges with theyr foode and sustinaunce, graunte that our soules may so be refresht in the contemplation of thy godly maiesty, alway to behold thy glory in heaven, in the meditation of thy wonderfull workes here in earth, through Christ.

The Argument. Pfalme. CV.

Gods actes here lauded be : by ftories order tolde: His pact alledge : no thanke to man : bus God most due exteldes

Prayse in voyce the Lord,
Syng out wyth instaccord:
Exalt hys name: search out hys same,
Hys worthy dedes record.

fitemi imino

- Denounce and tell the people cleare: his dopnges liberall.
- Syng out, with intaccords: and play in infirumentes: Tell all hys factes most mernelous: sprede out hys ornamentes.
- Trail has name with ion: most have, and most designe:

 And let they part that seke the Lord: to mirth all glad include.

 Search

- Search out hys fame and power: the Lozdes right famous arke: Sicke here bys face Itill enermore: draw me to note bys warke.
- hys worthy dedes recorde: which he hath incought as God, his Arange foretheines: hys godly domes: to past his mouth abrode

O prayse in voyce the Lord, Syng out wyth fust accorde: Exait hys name: search out hys same, Hys worthy dedes recorde.

- 6 Pe lede of Abraham: hys fernaunt thys respect: I pon appeale, praise ye the Lord: ye Jacobs stocke elect.
- 7 He is the Nord our God: yea none I lay but hie: Dis inogementes be in all the world: but most with be to lie.
- For he bys consensus myndth: for ever it to do:
 In thousand morides, will fall to Cand, bys word commanded to.
- Dys pact to Abraham: fall made, with fayth endude:
 Dys otherallo to Haac: against the fame renude.
- 10 And he this league as law: to Jacob fure decreed: To Itracil as testament: for ever well to spece.
- 1 Thus laying, gene I will to the land Canaan: For plot of your inheritaunce as met with lyne by man.
- 12 But thus when few they were: to them in lyke respect: And there in land as Araungers set: as Pilgrimes whole reject.
- Ind And Arayed from land to land: of nations wandlingly: From countries wyde to other realmes: of people divertly. 1818.4.

- 1.4 De lufted yet no man: to do them any wrong: For all they lake: yea kinges be check; and plaged them among.
- 15 De lay, touch not my Christes: that lacred flocke to me: Apy Prophetes true: afflict not ye: which preach my maichie.

O prayle in voyce the Lord,
Syng out wyth instaccorde.
Exalt hys name: search out hys same,
Hys worthy dedes recorde.

- 16 Withen he fent dearth on earth: to Nop they, fodes reliefe: And Aroyed of bread: the luttenance: which Nayo their Arength most (chiefe
- In Aman before he fent to them as herbeger, Lo Zoseph sold to servitude to serve in Egipt theare.
- 18 Whole fixte they wanng in Cockes: by Putiphars complayed:
 In iron call with charnes Ibound: bys lyfe felt hard constrayed.
- Intill the tyme was come : that inst hys cause was seine: Whom God approved : and throughly tryed : by Dracke demine.
- 20 The kyng then lent and hym: dyd tole by men of hys: The Prince that there the people ruld: did him fro bondes dilmille
- 21 He made hym Lord in chiefe: of all hys court about: And ruler fole-of all hys gods: in hys Empyre full out.
- 22 That he might byrde and lole his Dukes and loades at logit: And wit to teache has lages all : by has approued tail.

Nyaşçı **A**

O prayse in voyce the Lord, Syng out wyth instaccorde: Exait hys name: searche out hys same, Hys worthy dedes recorde.

- 23 So Ikaell in went : to Egypt glad and fad : This Jacob olde : a ftraunger lined : in land of Cham the bad.
- And there God multiplied: hys people notably,
 And made hym far more Arong and big: then were bys foes at eye.
- The Dozes then change they, bartes as God byt them detect : That they byt hate his people loze in guiles bys fernances checkt.
- 26 Then God fent Holes out: hys lernant god and true: Pea Aaron eke: whom he dyd chole: his hart on them dyd rue.
- 27 Which there to them byd splay: his workes and wordes by fignes. Hys meruels rare in land of Cham: such power the God relignes.
- 28 And he depe darkenes lent: all thinges then darke was lo: The lignes themselfe: ne Poles pet: rebeld Gods wyll to do.
- 19 He furnd they? waters all: to blond, not them they dranke:
 19e flue they? fish: they? nourishment: for all they? waters Canke.
- The Loed cuen to brought frogs: in numbers wonderfull: Thich crept byon: the beds of kynges: they? priny chambers full.
- 31 He spake the woode then came: on heapes all kynde of sies: So lyle of dust as myngyns small: in all they; costes byd ryle.

- For all they raynes and before the gave then thayle to change, And flavors of fyer: so mirt with the in all their landes molt Grange.
- Withcrivyth he smote their vines : their fig træs slat to ground: De brake even down: their fruitful træs: in all their quarters round
- 34 And when his worde came forth: of grathoppers on heape: In numbers theare: nigh infinite: byd Caterpillers leape.
- 35 TCThich byo all whole denoure: they? graffe about the land: Pea frute and all-that grew in tople: thus beaug lay bys hand.
- 36 They fruites first borne he flue-in all they, realme in length. Their pryme offpring-most principal of all their natures strength.

O prayle in voyce the Lorde, Syng out wyth instaccorde: Exalt hys name: searche out hys fame, Hys worthy deedes recorde,

- 37 He then dyd lead them out: wyth gold and filmer ffult: And none there was: in all they, tribes: that fell oxfebly puff.
- 38 So Egypt toyd full glad: when they went out of realme: Fo; they the Leines: drad fearefully: they; feare so fell on them.
- 39 He speed on them a cloud: to cover them by day: Catyth piller byyght: to cleare the nyght: he dyd dysect their way.
- 40 At they request and such the brought them quayles for meate: We filled them: with bread of heaven: sweete amgels fode to cate.
- 41 De clave and opte the rock : whence water flowed full prest: They ran lyke Areames: in wildernes: to comfort man and beaff.

- #2 For inhy he bare in mynde: hys holy promife thus: Hys lone allo: to Abraham: hys fernaunt vertuous.
- 43 And full with iog and mixth: he led his peop le forth: His deare electes loyth invities: to taken well in worth.

O prayse in voyce the Lorde, Syng out wyth sust accorde: Exast hys name: searche out hys fame, Hys worthy decdes recorde.

- And last he gave them whole: the gentils landes by met: They all possess for heritage: for which the people finet.
- To thend that they thould kepe: hys tratutes true and ryght: That they thould age: observe his lawes: prayle ye this lord of might

O prayse in voyce the Lorde, Syng out wyth sust accorde: Exast hys name: searche out hys same, Hys worthy deedes recorde.

The Collecte.

WEe sue vnto thee most louyng Lorde, beseching thee by the power of thy name, that where our fathers were conducted therby, to the ministration of thy heauenlye aungels foode, that thou would so vouchsaue to feede and comfort vs with thy misticall nourishment of thy body & bloud to whome with the father and holy ghost be.

BBsij.

Psalme, cvj.

The Argument. Pfalme. CVI.

The lewes (which dwelt) in Bubilon; thus fang their thankes in harte: They do confesse; gods onely grace: they blame their owne desure.



He Lorde (fo good) with thankes confesse:
Who can hys power expresse:
Well true men bee: then Lord teache mee,
Thy servauntes state to see.

onfitemi domino

- The Lord (fo god) with thanks confesse fing prayle & land him hie All god he is : for why hys grace : for ever flandth full nic.
- 2 Tuho (fully) can his power expecte: with tong he Lood to great: De cause be harde: hys peayles all: who can his grace extreat.
- Talel true men be (in hart) most blest: who indgement true performs
 3 Withich works alway: that rightcous is: in full and lawfull forms.
- The load (I crave) teach me ful kind have mind to work my welff.

 As friendly thou thy people minds: to me reloat with helth.
- Thy servauntes trate (D Lord) to see: these me their bliss at eye,
 That I resource with the god folke: and thanke the sopfully.

The Lord (so good) with thankes confesse, Who can his power expresse:
Well, true men be: then Lorde teach mee,
Thy servanntes state to see.

6 We all (to the)have finned loze: as oft our fathers byd: We have gone lozong: and done amills: molt wickedly in debs.

- 7 Thy (noble) faytes in Egipt done : our fathers noted feald: Df thy great loves no mynd they had : at red fea they rebeld.
- Pet be(full kynd) byd them preferue : for ione of his great name, To make hys power: so notable : the world to feare the same.
- 9 The lea to red: he dyd reduke: then fone by dryed it was: And through great dayes he led them dry: as defert men do palle.
- 10 And he (by lirength) defended them: from adverlaries power: He ryd them fure: from enemies hand: they could not them devour
- The waters (depe to) whelmed fuch as them byd bere and greue: That none remayed : not one of them : he them dyd quite remeue.
- 12 Hys (Nable) word: they then beleved: to they they, foes diffreste: And then they sung: an hymne of thankes to prayle hys worthines

The Lord (so good) with thankes confesse, Who can hys power expresse? Well, true men be: then Lorde teach mee, Thy servauntes state to see.

- (forgot: In (their great) heat though half they made: his works they some Ho tyme they would: his counsailes by de: no, tary would they not.
- They (fondly) longo in wycked lust: for meat in wyldernes. They tempted God in desert hye with shamefull sturdines.
- Ind there (even there) he gave them full their asking reddy: But yet they, bane they take therin: they, buse deliroyd therby.
- 16 And Poles (guide) yet they prouakt: W wrath in their own tentes Fea Aaron eke. Gods holy priest: weth faith brablementes. CC.1. Where

- 17 Wiscresse (in hall) the earth dyd ryue: f swaloind Dathon quyto: It cours inhole: the route and band of Abyzam in light.
- The figure (fro heaven:) fell whote and fierce-amids their company. The flame dyd burne-thofe wycked men wyth all they familie.
- 19 Oftiones (as God) a caife they made at Hoseb mount molf fond: Discy twosthipped this molf works: which made they proper hand (whole
- 20 And thus they turnd Gods (onely) glote: who was their worthin Eo thap of calle: but eating hay: which they did bye extell.
- 21 They God forgot (and left) field some who them to grace dyd fake: Who wrought as god in Egipt land. It range deden for altheir lake
- 22 Great thyngs (to le) D wonderfull: in land of Chain I fay: And thynges of power: most terrible: at red leathers in way.
- 23 To Arop them he (then full) decreed : if Poles his elect, Had not in light : by fart to treate : his weath to flay boweedit.
- 24 And they despise : and hightly stoand : that land desicious : Po faull they game: but his word : but went contrarious.
- 25 They did (in hart) eke gruteh and morne in all they tents bukynd. They heard no tyme-goes holy westert was to them but wend.
- 26 By liftyng bp.his (irefull)hand: God fware buto them all: That he would them: in tribernes: deliroy with thamefull fall.
- 27 And that he would call (thostly) out their field where gentils by de And sparple them: as runnegates: in countries factly wyde.

- hea yokt they were: and knit (in hart) to Baal Peoplatt: They glad dyd eat: the lacrifice: to dead men which was call.
- 29 Thus they (allout) dyd him proudke to wrath by fi thy byce : So hie, that neces . Gods heavy place on them did warply refe,
- 30 Then Phines: Code by (in scale) as judge he bengezunee toke: And Craft the plage bid Cay & ceafe: gods weath to them forloke.
- 31 Withich (godly) scale reputed was to hom for right confues: From age to age. Gods preft to be : with all his fiede no leffe.
- They also (grened and)angred God: at waters nambe of Cryfe: That Poles meke: gate harme for them: for God abridgo hys lyfe.
- 33 For they pronokt his gentle sprite lunches doubtful out to lathe: Telherby he spake: without adults with lips to swift and rathe.

The Lorde (fo good) with thankes confesse, Who can his power expresse? Well, true men be: then Lorde teach mee, Thy fernauntes state to see.

- 34 They did not elic (in warre) delle op-the Deathen peoples lect : As God them bad : molt carnelly that they hould them reject.
- 35 But myst (and found) they were full nye camong the grutils fort: And learnd their workes outragious: wherefthey move but sport.
- 36 Wilherby (full some) they honoured and served they idols gay: Wilhich were a feare so south by them to break their claim decay.
- 37 So far (as blynd) they doted than : bunaturall, and mad: That they to divels: did facrifice their finness daughters glad. CC.4. Puch

- 38 Puch gittes blodd: they (hid &)thed of their own childers badd To Idols flayne: of Canadi: the land foule flaynd wyth bloud.
- Thus foule (to foule) witheir felf workes: they were defild & Claimb A whorying far: their fancies Graid: no fayth to God remaind.
- 40 Ahé (instity) gods: mast dreadful wrath: his own god people brent That he abhord: his heritage: where swde hys regiment.
- 41 So that he gaue: them (wholy) bp: to Gentils cruell handes: That they them ruld: which hated them before in other landes.
- And then (full some) they commiss full some dyd them opposite: As subjectes byle: subdude they were: to all their crucines.
- 43 De off (in love) deliver of them: but they more off rebelo: With they inventes: and so for since they were but instly feld.
- 44 He yet (at length) hys eyes byd call: when they in trouble groud: And when he heard: how painfully: in wo they baily mond.
- 45 De them agayne to mind did call: his pact to them betrought: De dyd repent: and pitied them: hys heaped grace to incought.
- 46 Pea moze (then this) he made even luch : to thew them pitie all: Which earth full hard : the captine held as flaves most bond thealt

The Lord (fo good) wyth thankes confesse, Who can hys power expresse? Well, true men bee: then Lord teache mee, Thy servauntes state to see.

47 D lave be Lord: our (lougng) Bod: from Gentils be collect: Thy holy name: that we may found thy landes byth top erect.

The

41 The (gentle) Lood of Afrael: and God with prayle be raylde: From world to world: let all men fay: Amen the Lood be praylde.

The Lord (so good) wyth thankes confesse, Who can hys power expresse? Well, true men be: then Lorde teache mee, Thy servauntes state to see.

The Collecte.

PE myndefull of vs O mercifull Lorde, for the deare love that thou bearest to thy people, and discharge vs from all servitude and bondage of sinne, and save vs by thy healthfull hande, and gather vs together in one vnitie of sprite, to glorisie thee onelye our Lorde and saviour, to whome wyth the father and the holy ghost, &c.

I The ende of the fourth booke.



Here beginneth the fifth Booke of Pfalmes.

The Argument. Pfalme. CVII.

This bath fut partes distinct: where divers men be bid: The Lord to prayfe: to preach hys power: who them from perils rid.

The Quiere. The rearefreyt of the Pfalme,

Od graunt that we would: prayle cuer agayne,
The Lord for hys grace: so to fing in our quiete
The wonders he doth: for the children of men,
Whose mercy so nere: to all doth appeare.

To all doth appeare.

The Meane.



Prople the Lord all ye, Due thankes to hym extende: Fer god he is: whole gentlenes, Shall last till world both ende.

- 2 Lef them fay thus in thankes who were by God made fræ: Whom he redemd from cruell hand of troublous camitic.
- And whom he gatherd me: from countries Arange and wyde: From Call and Well: from Porth and South: in chie lafe to byde.
- 4 TTho wanders out of way: in defertes wildernes: And found no way: to dwelling towne: to tay in refffulnes.
- Tabole hartes within: dyd meit away: fo; nædefull nourithment.

gThe Rettors.

To God in merke complaintes:

De them dyd fane: most fouingly,

From all they hard construentes.

7

9

For he kethem: the way full kynde, Both ryght and prosperous:

whereby they dyd; a ritie fynde,

To dwell commodicus.

SThe Quiere.

God graunt that they would: prayse hartely then:
The Lord for hys grace: so to sing in they rquiere:
The wonders he dodh: for the children of men,
Whose mercy so neare: to them dyd appeare,

For that he refresht: theyr bodely neede, Where thirsty they strayd: as with anguishe oppress: Theyr soule dyd he case: of theyr hunger in speede, To set them in rest: with soode of the best.

The Meane.

- And they that late in barke: in deadly Undolves blacke: Afflict in bondes and from chaynes: and felt all comfortes lacke.
- The countagles eke they did despile : of all the worthick.
- De then brought downs their haries: with griefes most fedious:

 They fell full faint: none helping them: so far rebellieus.

 CC.inj. The

IThe Rettors.

To God in meeke complayates:

He them dyd faue: most louingly,

from all they, hard constrayates.

for he them brought: from forrowes long, from darke and deadly shade:
He brake their bondes: and fetters strong,
To freedome they to wade.

gThe Quiere.

God graunt that they would: prayle hartely then,
The Lord for hys grace: fo to fing in theyr quiere:
The wonders he doth: for the children of men,
Whose mercy so neare: to them dyd appeare.

For that he releast: their burdenouse holde,
The gates that in brasse: were inuincible salt,
As also the barres: that in yron were folde,
By hym were they brass: set ope at the last.

The Means.

- And foles that levely viole by furfet foule transgres, and were for al they finnes afflict: by licknes fell excelle.
- 18 Who meat in tall abhord: though fivete and wholesome dyght.

 And then came night to death hys gates: to ftop they, breth and light

The Rectors.

The Rectors.

To God in meke complayntes:

He them did faue: most louinglye,

From all their hard constrayntes.

L'02

20

For he then fent: his worde anone, He them restord by myght: Wherby they scapte: destruction, From perist saued quite.

The Quiere.

- God graunt that they would: prayle hartely then,
 The Lorde for hys grace: fo to fing in their quiere:
 The wonders he doth: for the childer of men,
 Whose mercy so neare: to them did appeare.
 - That offer they may: the facrifice pure,
 That offer they may: the facrifice pure,
 Thus thankes of their lippes: out of hart so to rayse:
 Thys workes to renome fo the world to allure.
 His walkes and his wayes: most gladly to prayse.

The Meane.

- 23 And they that enter do: the sea with thyp and sayle, To worke they feates: in waters deper for lyselodes great aungle.
- They lie Gods dreadfull worker in tempelles them they note, his meruels eke of thruges to houge in depe also in flote.
- To be the shift and Arait ryle by: the tryndes of bluffing formes Thuch, by do hople: the bellowes rage: in gally grifly formes.
- 26 Theore thips rile by to heaven agayne to deepe they fall: Thus tolle in waves the mariners: great feares their hartes apail.
- 27 Ehry to and fro be toff: they ráile as man full dronke: They arts thể faylih they wus be gone: they fare as men but sonke

The Rectors.

28 The thus afflict: when they do cry.
To God in make complayates:
He them doth fane: most louingly,
from all their harde constrayates.

for he the fromes: doth calme in lea, the waves he filleth their dinne: Then glad are they: that still they be. Safe haven he drineth them in.

The Quiere.

31 God graunt that they would: prayle hartely then,
The Lord for bys grace: so to syng in their quiere
The wonders he doth: for the childern of men,
Whose mercy so neare: to them dyd appeare.

Hys fame to aduaunce: as duely they ought,
Downe let as they be: with the people in place:
To prayle hym aright: for indempnitie wrought,
Where elders in space, their courtes do embrace.

The Meane.

- 33 So let men note Gods might: in dread of hymto frand: Which turnth moult soyle: to wildernes: † dryeth by springs to land
- A fruitefull earth he makth: as falt and barren ground: The dinellers finnes: be cause therof: where in their lines be found
- 35 So he the defert makth: to flow with water springes: And soyle most dry: from barennes: by running brokes he bringes. And

- 36 And there he letth to divell: all hungry neverall men: To build themselfe: a city Grong: as Forte therto towence.
- And there thefieldes they folve: and bineyardes large they plant 37 Swete frutes to beare of peres increale to feede their nece & want
- 38 All them he bleath worth close: they then increase most bye-And fuffreth not they cattell once to droupe or pet to dre.
- But when they fall to Anne: he them occayth agayne: 3.9 By cruell powers he bringth them low with cares opprett & payne

The Reltors.

- Two hen thus afflict: they feele decay, 40 By Princes great abuse:
 - Though out of way: a tyme they stray, At last he them reduce.
- For he the poore: returned by finact, 41 Doth rayle from milery: Dishouseholdes yet: he makth in part, As flockes of theepe to ligh.

¶The Quiere.

- God graunt that they would: prayie hartely then, The Lorde for hys grace: fo to fing in their quiere: The wonders he doth: for the chylder of men, Whose mercy so neare: to them did appeare.
- That tymely they may: this ponder aryght, 42 As righteous man : in his duety fo glad: 2 Is prest to reioyce: wyth a godly delyte, Where mouth of the bad : shall dumly be fad. DD.11.

The conclusion.

# ### ################################	
Mans hart that is wife: thefe things wil adulic,	
10 urethankes to procure to his God for his cure,	
2 and thus has denile: may be willy compile,	-
caront off is his are: by love to allure,	
I kunde mercy fo fure: in hym both endure,	-
Certoll hym I lay : both by night and by day,	
Zmen nener aftrav : from his mercifull wav.	

¶The Collecte.

E do acknowledge O Lord thy manifolde mercies, which thou dooft daily bestow vppon our miserable necessities, beseching there as thou sittest in heaven on the right hand of thy father in throne of equall glory with him, that we may worthely coacine and understand this great mystery of thy inestimable mercies, duely to laude the same, to the glorye of thy name, who with the father and the holy gost, art worthy all prayse, Amen.

I Certayne verses of the sayd P salme other wife translased.

- 6 Alhen thus they cryed to God: thus let in woes excelle: Ayght some he dyd: deliner them: from all they; hard diffreste.
- For he led them the way: both ryght and prosperous: Therby they did a citic synde: to dwell commodious.
- O that men would then prayle the Lordes benignitie: To tell what actes ful frange he both : to mans posteruie.
- For that he doth refresh: the soule in thyre so dry: And filleth the soule: that hungry is: weth godnes largely.

Cancu

D

- 13 Cahen thus they cryed to God: thus let in woes excelle: Light come he oyd: deliver them: from all they; hard diffreste.
- For he then brought them forth: from darke and dedly hade: He brake they bondes and letters frong to fredom fure to wade.
- D that men would then prayle: the Lordes benignitie: To tell what actes ful trange he doth: to mans potteritie.
- 16 For he the gates of braffe hath all to thiners broke: And burft the barres: a funder quite: in your forgo by Aroke.
- 19 When thus they cryed to God: thus let in woes excelle: Moght some he dyd beliver them. from all they, hard diffreste.
- For he then lent hys worde: he them restord by might: 20 Wherby they scapte destruction from peryll sauch quite.
- o that men bould then prayle: the Lordes benignitie:

 En tell inhat actes; ful flrange he doth: to mans polleritie.
- 2: Ehat they would offer hym: of thankes the facrifice: 'And full tell out: hys workes to great: in glad and thankfull wyle.
- 28 TThen thu sthey cryed to God: thus let in woes excelle: Right fonc he dyd: deliner them. from all they; hard diffreste.
- For he depurth down the Comes: and makth them some to cease So that the wanes: be Will agayne: wherby they winne release.
- Then are they glad at hart: because at rest they bie: He bringth them thus: to that they; haven: which they so glad wold (se.

- 3 1 D that men would then praylethe Lordes benignitie: To tell what actes: ful Arange he doth: to mans policritic.
- That they would have craft: when people most be met: And prayle hand one: where Gloers bee: together togethe.
- 40 Though he both bearc a whyle: that typantes them oppleffe, And luffer them: to go aftray: in wandryng wyldernesse.
- 41 Pet he doth belpe the poze: from hys great milery: Dys householdes yet: he makth in part: as flockes of thepe to lye.
- The righteous man will this expend and eke reloyce.
 There that the mouth of wickednes : that whole be tropt in boyce
- 43 Witho that is toyle I say: will ponder all these thynges: They shall so know: what mercies free: the Lozd in sezow byinges.

The Argument. Psalme. CVIII.

When Dauid kept: Odollan caue,
Where Saule he scapte: for all hys raue:
Thus thankes in song: he dyd extende.
To God who did: hys tyse desende.

P bart to God: is ready found, Thy worthy laudes: deucut to found: For fing I will: and Plalmes recorde, With glory due: in tong and worde.

Lyft by thy felfe: thou Plattrye sweete, Thou harpe even so: with times most miete, For I my felfe: will early ryle, Peive longes to sing: I wyll devise.

- I the ingil prayle: D Lord in longe. In peoples light: even them among: Pca Plalmes to thee: I will arrect. Among all folke: of every lect.
- 4 For farre about the heaven we lie, Standth firmly thy: benignytie:

 Thy fayth and truth: as proufe both teache,

 Holl nye the cloudes: both wholy reach.
- 5 ISe thou crait: D Gos on thre; About the beauties: in mainty:: About all canth: the glosy let, That men may know: the power to great.
- That thy beloned: from insetchebus, Whole rydde may be: in Kablenelle: Let thy right hand than be preferre, Dannibere we supture to ferue.
- 7 God spake his word: in holynes, Wherein I toy: and thall no lette: All Sychem sult: in partes I set, And Sucoth vale: I also met.
- All myne no doubt: is Gilead, And to is myne: Hanalles had: And Cophiaun: my reigne the Arength, And Anda is: my guyde at length.
- I Land Poat is my water pot, And Joumpe my conquerdlot: Theren my the extend I wyll, On Philityne: joy thall I kill. DD. iid.

- Io Who hath me drought to be to nyes. That cytre great: to walled the: With led me forth: to will to come, Wo Ldumye: to winnerenome?
- r Clas it netthon: I fay D Gode Cahich bs forlokft: call wybe abroade: Catich violinet walke: as God with bs, Catich our mayne holles: victorious?
- A gente be helperand that at hand; Dfall our griefe: of troubles band: For weake the helpe that man can do, Post bayne to trust: it is even so.
- In God we thail: all tirong endure, By hym to do: conentures fure: And he our focs: thail some debell, To treade them down: though hie they twell.

The Collecte.

PRepare our harts O Lord ready vnto thee, to confesse the power of thy name, and wheras we know how thou early as conquerour didstryse, to raygne in kingdome cuerlasting, so we may in life alway ryse from our earthly conversation: to be pertaker of thy heavenly resurrection to whom with the father and the holy ghost art one God: worlde without ende. Amen.

The

The Argument. Psalme. CIX.
Here Dauid vext: by tyrannye,
hath Doegs spite bewrayed:
Whose successour: we Indas spye,
who salsy Christ betrayed.

Deus laudem.

Bod my loy: and all my prayle: in whome I glory most: Hold not thy peace: thy vertue rayle: destroy my haters be

- 2 For wycked mouthes: and mouthes of gile: at me be open let, Willy hing lippes: they me renile: with tonges mott take the
- 3 Whyth hateful wordes: they compalle me: luch gall in hart they Abey fight at my: linceritie: they cauleles me depraise.
- 4 For love I had: to them in hart: they leeke my hurt and bloud. Pet dyd I pray: to cale my lmart: wherin I wylht them god.
- For good they entil agayne requite: to make to they bend, And to for lone: I theked in light whote hate they do repend.
- 6 Some wycked man: D constitute on hym to breake hys bant Let Satan stand and execute hys power agaynst hys hand.
- 7 When indged be be: for any diede: let hym as gilty conte, Hys prayers whole: ill mought they spice: to since turnd all i
- B And let his dayes : abriged be : in yeares but feine to go, His office eke : withall his fee : Some other take hym fro.
- 9 Let all his læde: and illue sprong: kull some be fatherles, And let his wife: be widow young: and curst with barennesse

- 10 As wandzels make : his childzens ffray : to beg q læke their bzead, Depzyued fo : their houles gay : abzoade to defert led.
- Is Pealet his godes: the blurer: all wholy catch in net, And let allo: the foreiner: by loople his labours fet.
- 12 Let no man be: in any place: to pitye hys vistresse, And no man belpe: with any grace: his children fatherics.
- To wast be led : his progenye : to doy in no degrée, Their name be blot : from memory : no fecond age to lée.
- 14 His fathers crymes: be they revined: in mynde beforeithe Lord, His mothers finne: to her derqued: and figli of God abhord.
- 15) Pealet them hange: in open light: before the Love for aye, Dryne he their fame: all whole & quyte: from all the earth away.
- 16 Because no lone: he had in brest: to any nedy wight, But did pursue: pore man opprest: to kill the hart contrate.
- 17 He curfe enfued : he loyed therin : it came hym home the more, He bleffe eschued: none would be wynne : it shal hym see therfore,
- 18 To curlednes: he whole was let: as clad for all the nonce, As water yet: his bowels wet: as oyle it pearlt his bones.
- 19 Let it therfore as doke to be: hymfelfe to wrape therin, With gyzdell gyrt: so like be be: alway even next the ships.
- This mede from God: to them befall: swhich me resilt in hafe, To them even all in generall: agayult my louic that plate.
- For sweete is the benignitye. Dryd me far fro shane.

Fo:

- 2.2 For lote afflict: and pore I wepe: I am all deflicute, edulition: is two noted depe: in death nye constitute,
- 23 As thatow fall: I palle away: as day both low declyne, As grathopper: removing age: from place I am to dynick.
- 24 My knées do reale: all fatigate: in falling long from meate, My field is diped: for lacke of fat: or ople to make it sweate.
- 25 A foule rebuke : to them I feemde : on me they Arongly gale. As laughing Rocke : they me estemd : 4 shoke their heads apace,
- 26 Dhelpe me Lozd : my God with lave : to the alone I dyne, Preferre me lure : thy grace I crave : and thortly me recyve.
- 27 And let them knows: in this thy agde: that this is tohole thy hand, That thou thy felte: my state half layd: so strong by thee to stand.
- 28 And let them curse: so thou do blette: D Lood of all most dead, Bealet them rise: but soule to mille: to make the sernaunt glad.
- 29 Let all my foes: with thame be broke: as clab ther with exhane, Let them be want: as with inst cloke in their confasion.
- 30 And I with mouth: will celebrate: the Lord with thankes on hye, Schon people mod: be congregate: I well his laudes applye.
- 31 For that he Code: in pope mans nede: at his right hand to Crong, To lave his foule: fro indges brede: who might him Croy by wrog.

The

¶The Collette.

Omost pitifull Lorde and intreatable God, whiche didst youch saue to be cast under the male diction of the law, so bearing the wrath of thy father, to the ende that thou would discharge vs from all curse and male diction, we be seche thee so to deale with vs mercifully that we may escape from the tyranny of synne that doth haunte vs, and also to be desended by the power of thy name from all cursed detractions of cuill men, so that we may fully joy to be in thy sanour, in the enmittee of the world, to whom with thy father and holy sprite, be all honour and glory for ever.

Amen.

The Argument. Pfalme, CX.

Though Dauids raigne: be somewhat ment,
Tet Christ is chiese: here prophecied,
Who was both kyng: in regiment,
And priest in death: then after stied,
To heanen to sit: as priest and king,
His frendes to saue: his foes to wring.
Wyth death the sting

Dixit dominus domino. De Lozd most hye: the father thus,
De lay to Christ: my Lozd his sonne—
Set thou in power: most glorious,
On my ryght hand: abone the sunne,

As subjectes the fall.

2	The Lord Hall lend: from Zion place, Of thy great power imperiall, The royall rod: and princely mace, Whence grace thall spring: originall, Yea God Chall say: thou God by ryse, To raigne amids: thyne enemies. In princely wyse.
3	The people glad in hartes delight, Shall offer giftes: in worthip free, As conquest day: of thy great might, In thinging thew of fanctitie, For why the dew: of thy swete birth, As morne new sprang: dropth iopfull mirth, So seene on earth.
4	The Lord did liveare: and fall decreed, We will by s worde no tyme repent. Which fayd thou art: a priest in deed, A kingly priest: aye permanent, Of order name: Welchisedeck, Whom peace and right doth soynth decke, As Gods elect.
5	The Lord as thield: kepth right thy hand, To make thy raigne: innincible, De thail subdue: by sea and land All power adverse: most forcible, De thail great kyngs: and Tesars wound, In day of wrath: all them consound. By searefull sound.

326 Pfalme, exj.

De indgement true: thail exercite, As indge among: the Gentile lect,

All places he: thall full furprile,

extlyth books bead on earth project—

Abrode he shall in sunver smyte,

The heds of realmes : that him well lipte,

D; scorne bys myght.

The Collecte.

Lord the eternall sonne of the father, which ware begotten before the world was made, and art the first of all creatures we lowly befeche thee that where by the session of the ryghte hande of thy father thou subduest thy enemies, so make vs to subdue all the do minion of sinne rising against vs to be made meete to serue thee in all godlines, who livest and raignest one God, wyth the father and the holy ghost, Amen.

The Argument. Pfalme. CXI.

T bis laudatory is : and thankth Gods gentlenes, Who made all thyng: and os redeemd: from sinne and wretchednes.

I Confitetor tibi.

13

13

Ish all my hart I will: the Lood commend on hye, Pet secretly: with saythfull men: in church eke openly

- s Juli greate be all the factes : of this tye Lozd in name, Hold crouilite: and may be found: of them that lone the fame.
- 3 Pis diede is loothy prayle: molt worthipfull I lay, It Glory is: and combynes: his indice latts for aye.
- of all his wondrous workes: remembraunce hath he made, The Lord is god: and mercifull: to Ifraell in trade.
- For meat and spoyle he gave : to them that feard hym one, So myndfull he : will ever be: his pact and league to sue.
- 6 His actes great power thewd: to all his peoples light, In gening them: the beritage of Gentils landes for right.
- 7 His morkes of hands be force: all truth and equippe, And his precepts: all faythfull be: in inst consiringtye.
- 8 Elphoide they fland most firme: and ener wyll remayne, For made they are: by verytye, and equytye agayne.
- 9 He sent hys people guydes: which them to fredome lad, His pact he bad: should ever stand: whose holy name be drad.
- The feare of God is layd: of infloome first the way,
 Tho keepe hys helfs: have wisdome cleare: whose prayle shal ner
 (decay.

¶The Collecte.

God whose glory all thy saints most gladly delight to confesse, graunt vs to have the searc of thy holy name, wherin consist the beginning of all wisdome that wee beyng enstructed in thy will and pleasure, may be sedde with the heavenly nourithment of thy worde, through Christ, &c.

'EE iiij.

The

Pfalme, exiq

This doth recite, of hym that feareth the Lorde:
The prayfes right, of hym that feareth the Lorde:

Whose constancy, in God by faythes accorde.

Lyeth perfectly,

"Pat man is viell: and liveth at rell: that fearth the Lood molf pure. Witho hath belyte: most exquiste: to worke bys bybbinges fare.

- Ao doubt has leede: thall firmin frede: in all felycites, These regents type: they: progence: most blessed shall they be.
- Heriches Coze: in house the moze: with plenty spall possess. 3 Hys righteoulnes: in Cablenes: Chall last and Cill increase.
- And light thall fored: from barknes brede: to good mens reliefe. The Lord benigne : ave pitipng : and int to case their griefe.
- This bliffull man: he pitpe can: and lend with odigence, His word and dede by wildoms rede : he rightly thail dispence.
- For moved he can never be : Gods arme hall hom defend. The full thall fure: in fame endure: till all the world doth ende.
- At sporting empil: no spuce he woll: Cand decadfully hyposelfe. Bys hart for why: Clands Acofally: he truith the Lord of health.
- Wis hart to great: is Cable let: to feare nothing adverte. "Antyll hys eyes: their luft elvies: on all hys foes peruerfo.
- He spreath has fore: he geneth the pare: has fulfice act abioth. Dis power thalbe : eralted free : with glozy large and wyde.
- 10 The cuyll thall to: and fret thall he: thall groth his tethand lower, The wicked luft : of men briuft : thall walk and turne full fower.

Tkz

The Collette.

Raunt we befeech thee O God which art the light euerlasting and guyde of our hartes, that we may ioue and feare thee aboue all thinges, to delight only in thy praise, and so to deale to the necessitie of our neighbour in thys present lyfe, that in the next we heare not that sharpe word of reprobatio for vnmercifulnes.through Christ.&c.

The Argument. Pfalme. CXIII.

This praisth Gods grace on hie: therto it doth innite, His dignitie and providence : it doth in part endight.

Laudate pueri.

Œ fernanntes (all : yc) chilozen méke, prayle pethe Lorde of all: Pagle ye bys name : crtoll ye bue, bys power potentiall.

- Gods (morthy) name be bleft fro hence tyl all & world have end To bread and lone: his power aboue: God graunt we all contends
- Fro time & Summe (both thine) in rile: til bolombard fallth & land From Galt to Well: D blelled be the Lords fromte boly name.
- For hopy (no fayle) the Lord both rule: on Gentils all that be, Dea heavens he pallth: in glozy bright: thys Lozd of maieltie.
- For who is lyke (this God) the Lord: in glory fame or power? ٢ Witho bath let op : himlelfe aboue : as chiefe and governour.
- And pet he bowth: himselfe (full low) of hys great gentlenes, All thynges that be: in beaven and earth: to lee in carefulnes.

Psalme, exitij.

330

Ind he it is (at will) alone: that liftth the pope from dull, The nedy man: he both promote: in bong that low was thrulf.

- S To make hym (hye: and) equall fit: ingth Princes rule to beare: Pea that weth Pieres: of age most grave: of his own people deare
- 9 And he (alone) the baren makth: in fruitfull house to divell, As mother glad: to tope in babes: D prayle the Lord then well,

¶The Collecte.

W E gene all prayse most due to thy blessed name almighty god, beseching thee, so to preserve vs in the lappe of thy welbeloued spouse thy church that we may encrease and be stablished in the perpetual knot of charitie and vnitie: Thorough Christ.&c.

The Argument. Pfalme. CXIIII.

Here ioy is made: that Iacobs feede,
Did Ægipt scape: in luckie speede:
That led they were: by Gods great might,
To Canaan land: to them behight.

itų.

Den Afracil: from Egipt went, Where God them held: in challisment: When ryd from theall: was Jacobs house, Df people herce: and barbarouse.

Then Jury land: was confectate, True God to ferue: full dedicate: Than Jiraell: was hys Empire, Pps subject made: to rule intyre.

- 3 Michich thing whan that : the lea did lyye, She fled to lie: Gods power so nye: And Josdan floud: reverled was, As genyng place: hys arke to passe.
- The mountagnesleapt : as Kammes full light, Above the waves : th'appeard in light : The Hillockes cke : did thip full glad, As Lambes in graffe : all fat beltad.
- 5 What meanlt thou lea: to flée lo fall? Thou Josdan why: aback wart call? Was this the caule: Gods truthfull grace? D; fathers fayth: that ye gave place?
- Pou Donntagues bye: why leape pe thus? As Kannnes with fruite: most plenteous: Pe little hylles: why skypt ye so: (Thys sight to sie) as yong there do:
- 7 At Gods bright face: the earth thus thooke, At Jacobs Gods: most present loke. Be whole adred: then earth to lie, Thes puillant Lord: so nee to bie.
- 2 Calhole power byd turne: the kione to gukhe, Great water brokes: most merueylous: The flint fo hard: whence her springth, Guen water flows: he made it bring. AThe Collecte.

G Raunt vs O Lordeuer to escape the seruitude of all errour and Egipticall sinne and wyckednesse, that we may always beare our lyues sanctified to thee to reioyce in thy protection, Through Christ, &c.

FF.ij. The

The Argument. Thus Geneiles Gods : be scornd unpura, Where God of heaven: is God most sure: On hym to trust: to lawd hym aye, Who blosth our lyfe: and keepth our way.

Domine.

D prayle gene us: D Lord to us, Gene it thy name : molt glozious : For thy fwete lone: for thy god truth, Defend be Lord: and their thy ruth.

- Withy els no boubt : the Weathen leat, Would fay where is their Bod fo tect-If God they have : as the in light, Let him come forth and thew his might.
- Buf fure our Bod: is God in beauen, 3 Pot made og fæne : to carnall eyne: He doth at will: what lyke him best. He made all thinges by bym they reft.
- Their Ivols all the bell, they bee. But filuer calt : and gold to fee : The handy worke of mortali men. They be thus made : full brittle them.
- Why de mouthes they have but weake no whit Of weache but domme to them mot fit: And eyes they have : yet have no light, All boyde of lyfe: all boyde of light.
- Ŧ So eares they have : but heare nothing. How loud men cry in halowing: And note they have : but have no talk, Their brent incense: on them is mast.

- yea handes they have but handle nat, Two feets they have: but have no gate: They make no boyce: from out they throtes, There pet finall flies: have open notes.
- 7 As those be all: so such be they, Which make them first: of gold or clay: And so be they: which worthip them, Dr them do trust: in any realms.
- 9 But thou that lieft: D Ifraell, Trull thou the Lozd: bid them farefuell: The Lozd is lubole: thyme apde and thield, Protectour fure: in towns and field.
- 10 Pe Aarons houle: trult ye this Lo2d, Pone other letue: to hym accord: The Lo2d is whole: your ayoc and thield, Protectour lure: in towns and field.
- II All ye that feare: the Lood to hye, Trull ye this Lood: to hym applye: The Lood is whole: your ayde and thylde, Protectour fare: in town and filds.
- The Lord hath mynd: and carety for bs, He will be blette: most prosperous: And Jacobs house: so will be blette, Brette Aarons bouse: be will not myste.
- Mho feare the Lord: he blesse them all, Both rich and pope: both great and small: To do them god: is hys entent, Who worthip him: most reverent.

₽₽.i4.

- 14 The Lotd invil adde : to your encreale, To heape hys gyftes : he invil not ceale : Uppon your leife : in toyfull cheare, And after on : your children deare.
- Pe are the Lordes: most blessed lot, Of feare in you: be not forgot, The Lordes ye be: hys heritage, Who made of heaven: and earth the stage.
- The heavens to houge the heavens I tape, Be all the Lozds in whom they kape: The earth he gave: to men a place, To divell therin: to ferue his grace.
- The dead that be: prayle not the Lord, Po sence in them: no boyce or word: Pe they whose corps: be layed to rest, By them no laudes: can be express.
- 18 But we alvue: with boyce and hart, Whil prayle thys Lord: till we depart: From thes tyme forth: and to for age, Than ling we figil: Alleluya.

The Collecte.

BE thou our protectour & helpe O mercifull Lord for we put our whol affiance in thee only, be mind full that thou formedst vs oute of the moulde of the earth graunt vs therfore thy streight to acknowledge thee our maker duly to laud thee and celebrate thy name through Christ. &c.

The

The Argument. Psalme. CXVI.

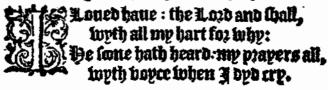
When David scapt: adversitie,

to God wyth thankes he goes,

So man full past: all miserie,

may so hys hart disclose.

Dilexi quo niam.



- Full nye I lay: his eare be bent, to me most revily: Wherfore my bayes: that me be lent, hym will I call most hye.
- I he inares of death dot dole me in, yea panges of hell me found:

 Fell anguith imart: and woes between, I felt about me round.
- 4 Officenes I cryed in Gods god name:
 for helpe and layd even thus:
 D Lord I pray thy grace I clame,
 my foule from payne discuss.
- 5 Df clemency: the Lo2d is full, and inst he is in worde: And this our God: is mercifull, which both all grace asords.
- The Lord preservity: the Ample ones, as abjectes counted here:

 For long selfe: was wo begone, and health he brought me nere.

 Ff. iiq. Where

- 7 Wherfore I fayo: D turne agapue, my foule into thy rest: Since that the Lord: hath east thy payne, for those abuantage best.
 - For thou D Lood: half ryd my feares, my fonde from death belyde: And the myne eyes: from wepping teares, my feete from failing wyde.
- Do walke in life : I purpole then, before the Lord byright:
 Whyle here I lyue : with lining men, on earth to please his light.

Credidi propter quod.

- 10 I held my fayth therout I spake, to God in hope full strong: Although with woes: my hart did quake, and sozowes seamed long.
- In all my flightes: to fool to fiée,
 I sayd thus halfe amaid:
 All men on earth: but liers bie,
 myne eyes were to adald.
- To quyte my Loed: what thalf I gene, bys benefites at length:

 Dis grace to great: by whom I lyne, furmounth my timple Grength.
- 13 I will take by: and heave on bye, the cuppe of thankfulnes: And Gods god name: befech wyll I, who compate all my wealth,

14 To Gob my Aood: I now will page, my volves that I behight: With thankfull hart: from day to daye, In all dys peoples fight.

the Lord no doubt: full deare reputes, the death of all his layouts: He taketh to hart: their wrong purluts: and heareth their wofull playets.

16 For fruth, lo I: thy fernaunt lost,
thy fernaunt this may freake:
Thy hand maybes fonne: can this record,
for thou my bandes didlt breake.

No thee therfore: I offer thall, of thanckes the facrifice:
The lordes good name: theren to call, I will in gratefull wife.

18 Wo God my Lozd: I wyll repaye,
my bowes that I behight:
Which thankfull hart: from daye to daye,
in all hys peoples light.

In all the courtes: even inst in them, of Gods hye house so bright:
In mydst of thee: Pierusalem,
O prayle this Lord aright.
I he Collette.

GOd the clenfer of manes soule fro the filthynes of sinne which in redines doost cofort his sprite that call upon thee faythfully, we besech thee to plucke us from the daunger of death and hell and to place us in the region of the lyuing, where death and sinne be abolished. Through Christ.

低低.t. The

The Argument. Pfalme. CXVII.

Laudate

This Hymne doth endight,
Gods glorious might,
His truth and grace most free,
That Gentils a farre,
Were made to be narre,
With lewes one flocke to bee.

Pkayle duly & lozo: in myndful accord: ye bethen one sall bayne, ye Gentus I bio: recount how ye did . 4 prayle this Lord a (garne. And honour ye right: this Loed in his light: ye nations all in town All people I say: where ever ye say: extoll this Lozdes renowns

For marly hys grace and mercifull face confirmed lyeth on bs all-Hys love both ercell all finne to debell his grace is generall.

This load in his truth: molt stable enfuth: his wood & paomile inst The faith of his way will never becay. O praise this losd of trust ¶The Collecte.

A Lmighty and most merciful Lord, which wouldest be prayfed by the mouthes of all nations, thorow out all the world, whose grace we the Gentils cald vs to the perticipation of thy some Iesus Christ, we befeche thee so to confirme this grace in vs, that we neuer declyne there fro, but continually laud thy mercy, through the same lesus Christ.&c.

The Argument. Pfilme. CXVIII. This Pfalme is sung: of prayse and laudes: that Dauids rule begonne: Insprite it showth : and loyeth theraigne : of Christ Gods onely sonne.

oficemi lomino

Thanke and land: the heavenly lood - for he is gracious, Because his lone: and mercy free: for ever stands to be

- 2 Let Israell: nowe glad confesse: with long melodious, Because his love: and merry free: sozener landeth to bs.
- 3 Let Aarons houle- and Mocke confesse: in thankes most plenteous, Because his love: and mercy free: for ever standeth to bs.
- 4 Pea let them all: that feare the Lood: this grace in hart discusse, Because his love: and mercy free: for ever standeth to be.
- 3 In fromble layd: to Araytes be thauft: I cald the Load from themee He hard at large: and let me wyde: this Load of excellence.
- 6 The Lord as thus: with me to Cand: on my nye lide to be, 3 can not feare: for what can man: prevayle in spite at me.
- 7 The Lord takth part: with them to iopne: that me to beipe e aybe Opene eyes that lie: their full delire: my foes renenge and frage.
- 8 D god it is: the Lord to trust: on hym all hope to cast, Hore sure it is: then man to trust: on hym to leane to fall.
- 9 Pea god it is: the Lord to trult: to hymall inhole to fland, Pore lafe it is: then Prince to trult: with all hys gard and band.
- 10 Though nations all: do compatieme: and hedge me round about, By name (I trult (of this the Lozd: I shall cut downe they route.
- 11 Let them belege : and compalle me : on every lide at myll, The Lordes good name : I hope therby : they pride to quel & kill.
- 12 Though they lyke bees: Iwarme me about to Cing, to hart, to nove They fone thall fade: as fyer in thomes in God I thall them Croy.
- 13 By puthing oft: they thrust at me: to make me full agast, 23at yet the Lord: my piller strong: was whole my stay ful fast. 55.4. The

- 14 The Lord of power . my Arcnoth he is : of laudes my fenors Ayle.
 For he was made : my health and fence : to scape all mortail guyle.
- The boyce of iope and healthful mirth rebound in iust mens tents for why ful great the Lords right hand hath wrought experimets.
- 16 The Loads right hand: eralted is: hys power is dearly knowen, The loads right hand: great feates hath done: mans Arength is not (his owne
- 17 Pot dead I am but line as yet: and trust to spend my dayes, To tell Gods workes his mighty actes: by whom my lining stayes.
- 18 The Lord although: he me correct: in challilment molt lyt, pet bounc to death: he draue me not: he would not so permyt.
- 19 Ope me the gates : of rightcoulnes : that infl men ble to haunt, To enter now : Gods temple to : the Lozd with prayle to baunt,
- 20 This gate is loyde: the Loyd his gate: where due his grace is lyzed All rightwife men: do palle therin: who faythfull life have led.
- 21 I well with thankes: let out thy prayle: for thou half antiverd me Though thou dialt Arike: yet case thou settle: for helth I had by the.
- 22 The Cone it selse: which was reject: by all the buylders choyce, Was made the heade: and comer Cone: to all god mens rejoyce.
- 23 From god the Lord: this act illued: his worke it was alone, A thing it is: most meruclous: in all our eyes to done.
- 34 This is the day: the topfull day: which that the Load hath made, Let be therin: retoyce and Ang: a day that thall not fade,
- relation of design and fact of the property of the property of the state of the sta

- of hieft he he: that counth as thus: in God the Lotos god trame, To you as inc: gods house that kepe: have with god lucke & same.
- Too is the Lord: and lightned be: all health who luckly fendes, spread bowes therfore: and by nde your holls: with cords at alters (endes
- 18 Thou art my God: whom thanke I will: whom I thall celebrate, Thou art my God: to whom my laudes: I will whole dedicate.
- D thanke and laude: the heavenly Lood: for he is gracious, Because his love; and mercy free: for ever standeth to bs.

¶The Collette.

M Ost mercifult God which art the vndoubted coforter in all our adversities, and makst the houses of the iust to be filled with ioye & gladnes, extoll
thy churche and congregations by the power of
thy ryght hande, to bee the eternals gate, thorough which all righteousnes may procede
so established vpo the hed corner stone
Iesus Christ in this lyse, that at the
resurrection she may be presented glorious in thy sighte,
thorough the same sesus Christ, &c.

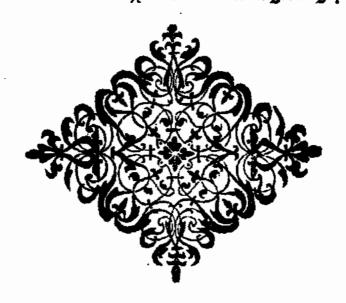
GG.iij.





APreface to the Tsalme. 119.

All letters two: and twentie let: as Pediues them have toide.
The verles all: an hundred bee: theeltore and instruction.
Thus framde and knit: for memorie: and elegance some wenc.
Bere letters all: so sortely bound: do shew in mysterie:
Eternall health: may sure be found: in scripture totallic.
Userse pokt by eight: Christes rising day: doth sigure them in some,
Sweete Saboth rest: not here I say: I means of world to come.
Beruse this plasme: so wide and brode: eche verse saw one is freight
Is still in termes: of law of God: most ofte by voyces eyght.
Right statutes, olde precepts, decrees: comaundemets, word, a saw.
known indgemets, domes, a witnesses al rightous wais theidraw
Enuic no man: Gods worde to painte: in arte by such decise,
Seade Hedrus touge: the tong so sainte: and canceles be not nise.
Upfolde be here: Gods truthes discust: right sure vs all to teache,
So lies of man: all low be thans: full false in glosing speache.



The Argument. Tfalme. CXIX.

This Pfalme dewrayth: good mens defire, Gods law to know fo milde: Which Dauid prayth: Whom men in ire, Did curfe, from bome exilde.

Aleph.1..

Deati im-

Right op man : of perfect wayes : is bleft and bleft agayne, As bleft be they which walke their dayes : in gods true law fi (playe

And yet I speake: so blest they be: who kepe his witnesses, All whole in hart: which will agree: to search Gods promises.

- Admit they do: no finfulnes: who walke his pathes alwayes, At wil who worke: but wickednes: they tread not these his waye
- Admissed : thou ganest in charge : thy hells that we should kepe. Approved so: by thee at large : so; bs most due to leke.
- 3 Ah then D loed where I wilt loe would God my wayes were ten Affected right: in hart to go: thy tratutes intily levo.
- 6 Ashamed then: I shall not shrinke: in hart or visage cold, Abacke to stand: what tyme I thinke: thy lawes and them beholi
- 7 Afribe will 3: to the my thanke: in hart most right and clene: Assone as 3: Chall learne so franke: thy subgements sust besenc.
- 8 Agayne I bow: withall my hart: to kepe thy true decrees: A far then No2d: do not depart: from me thy grace to leek.

~ Beth.3. ~ In quo corigit.

- 13y what of how: can your man clenle of yet reforme his way, Well, word of thene: if he the lence : will warring kepe I laye.
- Befomes where I thy wood have lought with all my harts entent Be guyde, left I: might erre in thought from thy commandemet.
- By loine I by : the tword in hart: the tvilles inspire to kepe, Blaspheningly: left might I fart: from the in sinne to deepe.
- 4 Both bleft and prayled-thou doll remayne: Dlord of lecretye, Bellryde my hart: and teath my brayne: thy flatnies inwardly.
- 5 Boid have I bene : and ever Hall: by thee with tong to tell, Before all men: thy indgentents all: which once thou spake so well.
- 6 Blith whole my hart did ione to trace-thy tellinonnes wayes, Beholding them : more glad in face: than riches gaynfull prayle,
- 7 Bellowe I will: my tyme and take: in the precepts to mule, Belloe to note: the wondrous walke: no tyme I will refuse.
- Belport me Kill: I purpose me- in thy decrées subole set, Beleue I have: thy worden decrée : no tyme I challsorget.

Retribue.

~ Retribue. ~ Chimel. 3.

5

- Confirme D lood: the fernantes will: with the good grace fo make Confid that 3 : in lyfe may Will : fo tull thy woodes to kepe.
- Cleare thou mine cies: both barke & theal: reforme my fraite afrelb 3 Confider then: thy law I thall: what meruels they expecte.
- 3 Conscale not Lord: thy law from me: Depart not thou to fer.

Caft bere on earth: as Pilgrimes be: I am poze fraueler,

- Confinne do J: afflict in spaite for love to know the worde. 4 Compile I would altapes aright the judgements bye D Lorde.
- 6 Contempt and hame: from eremoue: which proud men call on me

Content for that: in lyfe I loue: thy laines to tellific.

Correct thou doll: the proud therfore: which the precepts delvile.

Turff be they all from the good loze: who wander well to mele.

- Chiefe Princes lo : in counsell sate: and me they bie controlo: 7 Chaunge yet my choyce: lo would I not: I bled the Catules bold.
- 8 Caule why, to me: thy witnelles : are whole up hartes delites. Ciole counfellers they be no leffe against these cursed wrightes, Adbesit. DH.i.

~ Daleth. 4.

- ~ Adhesit.
- Deare Lood to duff-my soule is knift mye dead I ligh for gricke: Draw me my life and quicken it with thy sweete wordes reliefe.
- Defect I have: my wayes to thee: thou aunswerds me agagns: Declare thy will: that I may lee: in hart thy Catutes playne.
- Due sence gene me to boderstand: the wayes of thy preceptes, Demure I will: then take in hand: to talke thy wondrous steppes.
- 4 Distempero cares: dyd melf my hart: to note the brookles despite, Deale then some ease: in gentle part as thy true worde hath hight
- Deliver me from lying wayes: from suttle glosing sect: Delite my hart: in all thy layes: bouchsave this god effect.
- Do this for why right path of lyfe: I have now chosen due, Detryne I will: myne eyes so rife: to bew thy judgements truc.
- Directly Load where hold I have : thy testimonycs fast, Wefame me not : of the I crave : to fall by thame agair.
- Deliverly runne shall I light : thy lawes the perfect gate: Dilated large when thou in spaire: shall make it toy in Cate. Legen

~ He. 5.

- ~ Legem pone.
- t Cterrall God: feach me the way: of thy molt ink decres: Quen then I thall: kepe them all day: in all their full degrees.
- 2 Employ my wits to perfectnes to hold thy law I may, Effect therof: I hall expecte with all my hartes allay.
- 2 Che lead me Crayt : to lie the path : of thy preceptes molt right, Clert for why: my hart then hath wherin I molt delite.
- Gge thou my hart : to magnifie : thy testimonies all, Cleape that I : may betterly : foule anarice the gall.
- Greet myne eyes: not bown to cline by luftes to things most bayne Endeare my sight and me reu ue: thy wayes to love the trayne.
- 6 Establish Lord: thy worde all sure: thy servaint to I am, Cls could not I: thy scare procure to reverence thy name.
- 7 Oftiones remone: the bante but wete: of thame that I do feare, Gipy I do: thy domes discrete: all mixt with mercy deare.
- 8 Enfoile I have : lo all my minde: thy features inte to fue: Encourage me: some them to finde: I crave thy inflice true. HH.ij. Et

~ Van.6.

~ Et veniat.

- first Lord I crave: thy grace deupne: thy marryes swate to fale.

 Fence thou my squie: with health of thyne: as thy true word both

 (deale.
- Fynd thus I maye: to antivere right: and dul blasphemers slents.

 Fait that my hope: is wholly plight: to thene advertishments.
- Farre wine not lood: thy wood most fare fro out my mouth to stray Full Will for why: I will endure: to wayte thy judgements way.
- Fernic will I kepe: thy laye and love: lith thou will teach the way, fayth Mill to beare: I wyll the more: from age to age for aye.
- Fayre walke and large-thus thall I hold in conscience by ight,

 Forth on where I : do læke so bolde : thy cleare precepts in light.
- Fræ hall my tong: thy witnes tell: befoze both Lord and king, Foule hame hall not: my hart debell: to thrinke for manacyng
- 7 Fro thence I shall: my comfort fynd: thy lawes shall me delyte, Fresh loue I beare: to them in mynde: no tyme to signe to lighte.
- 8 Fold by my hands: I will full bye: to thy commaundements, For them I love: and mule hall I: thy Nable tellaments.

(Dad

~ Zain.7.

- ~ Memor esto.
- od call to mynde: thy premile grave: to me thy fernaunt frayle, and hope therin: thou madelt me have: to my pose foules analle.
- Treate comfort this: gave me in thought. in payne whe I did tye, Glad hart for why thy word me wrought as whole renived therby
- 3 Organ flately men: shough one by one: most type to me beryte, Cone yet a backe: I have not done: from thy true lawe alide.
- orane thoughts had Jes call in mind: thy indgemets lood fro first, Oat to Joid in my comfort kynd : to lake my wofull thirst.
- Treved fore I am most horribly: at wicked mens ententes:

 Slyde fast they do: so thamefully: from all thy lawes contentes.
- 6 Grate longes in verle: I do deuile: of thy lwete flatutes loze: Och when Jam: in wandzyng wyle: abzode afflicted loze.
- 7 Grauen depe in mynd: thy name by night: D Lord fal oft I had: Slue fast to hart: that so I myght: thy law that I had rad.
- 8 Trace thus dyd grow: to me to græne: for that thy law I kepe: Oraunt then D Lord. I may be fæne: thy woll alway to feke. HH.iij. Portio

~ Heth. 8.

- ~ Portio me.
- 1 Hole portion Lord: thou art of myne: to the alone I clyve: Hold will I will thy law denine: though men for lies do Arive.
- 2 How depe in hart: thou lest all day: I have thy face belought: Have mercy then, on me I pray: such trult thy worde hath taught.
- Here how I line: what wayes I lead: I have discust full nere: Home so to turne: thy lawes to pleade: my feete I did retire.
- 4 Hall made I fall: my fault espied: no tyme then tropted I: Part, hand, and tong. I Craite applied: to kepe thy lawes more nye.
- Hant wicked men: on heapes they met: to robbe from memy frulk; Hard yet in hart: thy law 3 kept: though fore at me they thrust.
- 6 Hye midnight iust: my tyde is let: to rife thy name to blesse: Harke so 3 shall: and spic the bet: thy judgements righteousnesse.
- 7 Holle me I will: with them to divell which the do ducly feare: Hyd who do kepe thy helles full well in hart to mynd them cleare.
- 8 Hyll, dale, and bale: the earth is full thy mercies Lozd to tell: Helpe thou therfore my wits to dall: teach me thy statutes spell.

 Boni-

- ~ Teth. 9. ~ Bonitatem fecisti.
- I I Lord confesse: thou dealst full kynd: with me thy servaunt frayle: In thy god worde: such grace I fynde: thy promise never fayle.
- Inspire right talt of discipline: and me sound knowledge teach: Just have I hold: the lawes of theme: most firmly them to leach.
- 3 Inucgeled fonle: away I went: before I was correct:
 Imprint I now: thy tellament: in hart thus gently checkt.
- 4 Intirely god: and liberall: thou art who can deny:
 Illumine then: my lentes all. thy flatutes well to fpp.
- 311 ment and proud they? traps have let: to spot my truth with lyes, Inure my hart. I purpose yet: all whole thy lawes to vise.
- 6 Inlarded is: their hart with pride: they (well in fat and greafe: Anny I not: their loyes to wide: thy lawes can me refresh.
- 7 At wrought me wealth: so god it was: that troubles me did Arayne. Indued was so: my soule with grace: to learne thy Catutes playne.
- 8 Joymste I do: the law of thyrie: which thy lweete lips pronounce: Infinitely: then filteer fine: or gold a thouland ounce.

PP.iig.

Minus

∿ Iod.to

~ Manustug.

- Ling, Lood, & God: then art to me thou made & formate my thaps, therne depe my hart: to knowledge frouthy word in mind to wrap.
- Beyd fall thy wood: was to to me: in hope that I have done.
- 3 Anow well I do. in thes the rod: the indgements all be inst, know worthe is : the truth D God: which humbled me to duk.
- A Bylle thou my foule: by fouing grace: some confort sweets to swie, buyt institute word though I be base: thy man yet every deale.
- I depothan my life: A Challfull glad: fly mercyes all in light, liepothan my life: A Challfull glad: for A thy laive delyte.
- 6 Ril down h proud confound their lies: they me wold bayn perwert.
 Twole thou their heate: and I will ryfe: to preach thy lawes apart.
- 7 Renne they thy lawes : as turnes to me : who duely the do feare, Buown right who have: thy vignitie : thy word with me do beare.
- 8 Anocke, alke, and like: I will, and wive: in hart thy word to frie, Unead els in mire: of erro; corpe: Lihould molt than clut y.

~ Caph. 11,

~ Defecit.

- Longo bath my foule: and languilled: while I thy helth expect: Lord yet thy word: me comforted: for hope byd me erect.
- Lo both mone eyes: did faynt and walk: thy promise still to wapte, Lowd thus I spake: when wilt thou calk thy helpe to ease my Krayt.
- 3 Lyke though I was : to bottle dayed : in Anoke to was my them, Leave would I not : thy flatutes tryed: I kept yet mynd therin.
- A Leafe Lood my dayes: how log to go: thy ferualit fayn would knot Long will thou lake errethou my foe: will judge who thoult me (lowe.
- 5 Lyme pittes full the: thefe lardens proud: did digge in crafty fort, Lyes found they made: not well anowed: by thy true lawes report.
- (butrue Life, truth and way: thy laives contayne: though words they prate Lend me thy helps: where men to payne: do fallly me pursue.
- (spent: 7 Large lautes they made: to make me linke: well nye they had me Loth yet I was: in hart to shinke: from thy commaundement.
- 8 Let then thy grace and gentlenesse: refreshand me reviue: Lone so I shall and wit expresse thy wordes of mouth belyue. II.j. In

~ Lamed.13.

- ~In eternum domine.
- 1 Peke Lozd thy brozd:most stable lieth as heven is permanent: Post strong it is: as testefieth the starry fyrmament.
- 2 Man trult may thee: the faeth to Canoth: in truth from age to age: Parke wel we do the earth & lond how frame thou made the Cage.
- 3 Pade fall they bid; by thy decree: butil this present day: Peete service all. 00 yeld to thee: In all they course and swap.
- 4 My chief delyte: and omament: onlesse thy law had ben: Poze deepe in wo: I had ben shent: whole quenched quite a cleane.
- 5 Mind Ail I will: thy lawes precept: and never it forget: Petill in life: it dayly kept: by thee this grace I get.
- 6 Paineteyn my life: for thinc to wrought: I am most congruent, Piost whole in hart: for why I sought: the true commaundement.
- 7 Pad men in harte-bugodly men: alwayted me to kill: Pule yet I did: full oft agayne: thy tellimonyes wyll.
- 8 Spoch noted J: Things finelt tried: drue fall to brittle ende:

 Speere infinite: thy law I spied: whole breath no time could spends,

 Mem

~Mem.13. ~Quam dilexi.

- s specione in hart: the lain I beare: luch hope therby I winne:

 A po day doth palle: but that I feare: my mind to mule therem.
- Aolo half thou made: my wit excell: my foes by thy precepts: Bo time there is: but that I mel: with them in my concepts.
- 3 Pote this I do: I am more wife: then all my teachers be: Po dout for this: that I aduite: thy tell imonies free.
- 4 Pot aged men: have knowlege like: I them erceede to far: Po question: southat I kepe; the laives familier.
- 5 Pedes must I step: and so I do: my feete from path of vice: Po witherward: aside to go: but keepe thy words device.
- 6 Pought to I thinke one ynchawy: from thy decrees amille: Popagle to me toth rile therby: for thou hall taught me this.
- 7 Pelo fragant tall-by thy sweete word: D how my pallat felt: Bo hony combe: let on my bourd: such sweetenes over delt.
- 8 Potozious:my wisdome grew:by thy commannements: Po wicked wayes:then will I sue: I hate all crasty sents.

 33.4. Lucerna

~ Nun. 14.

- ~ Lucerna.
- 1 D Lood toy wood: a lanterne is: full cleare to guide my fixte:

 Duboubted light: that will not mille: to rule my pathes molt mixte.
- 2 Oth ence I spake: and promise made: in hart I full decreed: Deferve that I should whole in trade: the instant righteous rade.
- 3 Apprete I am : D Lord to hye: in foule, in sprite, in sield: Of this fare crosse-reniue thou me thy sporte pretenoth no lesse.
- 4 Oh let my mouthes: free facrifice: pleafe the D Lood at will: Ope thou my wits in gholidy wyfe: teach me thy indgementes skill.
- 5 On fure my lyfe: all day I fix: my foule lycth in aye hand: Diliuious yet: thy law to fix: I will not fo be bond.
- 6 Onrightfull men: and obstinate: for me a mare have layd, Offend thy law yet will I not to renne from it altraid.
- 7 Dbtaynd I have: thy witnesses in inst fie simple state: Dblected so: my fansy is: with them most delicate.
- 8 One thing in hart-inclyade I to to worke thy statutes loze: Once this to misse: I will not to: to ende for evermore.

Iniquos.

- ~ Samech. 15. ~ Iniquos.
- 1 Presumpteous ment which guiles devile. I hate as hypocrites: Pure law of thme most hie I prise for that all truth behightes.
- 2 Perfile I will in the god power: I trull the word so my los.
- 3 Part ye from me : malignaunt men: your by pathes wrong I bate: Performe I shall more will and playne my Gods precepts in gate.
- 4 Plucke by my hart: D me full ayne: by thy flucke wate to lyue:
 Pinche not my hope: with thames viloayn: to make my hart to rine
- Declarue me kill in ture defence : so fafe I hall remayne: Promote thy wordes: intelligence: I hall alway full fayne.
- 6 Prese downe thou wilt: all the to nought: which erre fro thy decrees Playne lies they forge: in crafty thought: they frame but fallacies.
- 7 Proud men lyke drolle: thou will remove: which ict in earth to fout Precedently: therfore I love: thy witnesses full out.
- Berplett to feares: my fieth doth thake: when I thy power do marke Profound afrages: my foule have take: thy indgements be to darke I.iy. Feci

Psalme, exix,

~Ain. 16.

~Feci iudicium.

- Anite out my life. I delt with that which lawfull was and right: To Duarelers: by gene me not: my soule with wrong to ipite.
- 2 Aucynt thou my hart: delightfully- in things of perfect name:

 3 Aucynt thou my hart: delightfully- in things of perfect name:

 4 Aucynt thou my hart: delightfully- in things of perfect name:
- 3. Quicke fight I toll: Pine eyes wer walt: for wayting long thy helth A Quotho and light: and longed fall: thy rightwife worde of wealth.
- A Quit me D Lozd: thy fernaunt posts: from tinns and mercy reatch;
 So Quicken me: in all thy loze; and me thy flatutes teach.
- 5 Quire out the truth: that right I may: D buder Canding graunt: In Quiet mind: to thee I pray: as forument suppliant.
- 6 Qualms overwhelmd: my workit hart: for men have Kroyd thy law: Duel them Lozd: as induction art: the time doth aske thine aw.
- 7 Quench not my fprit: with these thy foen: for I thy lawes do loue: Po Querry genyth: such gold or stone: which I would prise above.
- 8 Quake might my hart: if all thy laives: I held not all the belt Po Quellion: I ioue thy laives: all false wayes I detell Mirabilia.

~Pe.17.

~Mirabilia.

- Right wonderfull let by aloft: thy tell imonies are: Revolue therfore: then will I oft: my foule thall kepe them nar.
- Refort who both thy law the boore: winth light as the with the profe, Ripe wildome rileth therby in flore: to fimple mens behove
- 3 Hayle by my mouth: I vid apert: fai wind my breth I brein: Lefreiht for that: I with yet think thy (weste statutes belo.
- 4 Respect me Lood: not me refuse my Arength were els but lame Rue than on me: as thou dof ble: on them that love thy name.
- Kule thou my Ceps: thy word to tread: forme them to lyne therby: Keigne can no pride in all my head: to vanity to fly.
- 6 Redeme me Lood from ininty of men in quarels bayne: Retayne I may more constantly thy constitutions plaine.
- 7 Reveale to me thy fervant true thy lovely face to bright: Renue my sprite: my soule endue: teach me thy statutes right.
- 8 Kan down my cheekes did water streames for y thy law they balke Rough cheare I made to note all realms against thy law to walke.

 33.iii. Instus

- ~ Zadic. 18.
- ~ Influs es Domine.
- s seine right thou art: full good and inst: D Lord in beritie: So righteous be: thy donnes discust: all indged in equitie.
- 2 Strayt ball thou chargo: that me thould haunt thy tellimonies rade. Still fayth to speake: Will truth to grannt-most behement at nade.
- 3 Sower seale fret me: in gelontie: for ire nye spent I was: Set subole for that: my foes I spy: from all thy wordes to patie.
- A Skozd cleane full out: thy word is liene: fine tride fro drolle bupure: Sticke fall to it: thy fernaunt meanth: in hart to love it fore.
- 5 Smal though I firme and vile at eye: to baumting infolentes, Slide yet that not my memory: from thy commannements.
- 6 Sound righteonlines: thy inffice is: and that which Mill will last, Sure truth thy law: is so ivide: I trust therto full falt.
- 7 Smart woes & harpe: when they did presse: I by spite abused: Sweete comfort get: bid me refresh: thy heltes when I perused.
- Stand ever thall: thy witnettes: in ryghteonfines to flay, send withome then: well teach me this: that ever lyne I may.

 Clamani,

~Coph.19.

~Clamaui.

- 1 The grace to winne: cried loud I have from hart effectuali: Then aunswere me-D Lord with fave: the Catutes kepe I shall.
- To thee I land: D lane me thou: I lued to none belide: That inst I may in life abow: thy testimonies tried.
- The dawning day: preventingly: I cried most earnest than: Arust fast I did: thy woods for why my hope therby I wan.
- Tyme watch of night: mine eyes prevent: lo rath I then awoke: Thus that I might: some thing commet: of thy true word on booke
- Tourn Load thine eare improper to beare the mercies alke ene for Aouch thou my hart remue me cleare as thou dool ble to do.
- They tread full mye: that would on me: their malyce execute: A wind far they be: thy law to fle: D Lozd be my refute.
- 7 Aread thou as nye: D Lozd with ayde: for God thou art at hand: Arue be thy lawes: all justly layd: their wayes be mad and fond.
- 3 Taught am I fure earlt long ago of all thy witnesses: Through thee were let: most groundly so that they wil never mille BB.L. Vide

~Res.20.

~Vide humilitatem.

- I Thyle thou my wo: and rid my locart: thou feelt erild I am: When yet thy law: from inward hart: forgotten never cam.
- 2 Apholomy cause: and me release: so free redeams to ryle: What not my life: but me refresh: in thy woods warantise.
- 3 Angody men: from health ren far: and health ren far fro them: Who be fie they foul for why they error the words they learth not the
- 4 Alle Mill thy grace: D Lord of might-thy mercies great be frene: Ealith life, and toy, refresh my sprite: as earli thy wont hath bene.
- Maine men there be: right many one which me pursue and prese: Ware yet I am: to swerue to sone from thy sweets wincies.
- 6 Aylemen I spied: frankgrelle thy law for grief therof I quoke: Which was because: at eie I saw: thy lawes how they for sooke.
- 7 Clein thou my hart: D Lord & fee: how thy precepts I loued: Wherefore by grace: revive thou me: not whole fro thee remoned.
- 8 Couch this I may: the wood in chiefe in some is truth most pure. Whalf can no time, the lawes relief: the domes are Just will ourc. Principes

~Sin.21.

3

4

E

5

6

~Principes.

** Itemiy Lord: I am purfued: of princes budelerued.

** Active pet: the woord I bewd: I them with feare preferued.

** Eteme I bo the woord so glad: and soe there as mich:

** Aceding Lord: I am purfued: of princes budelerued.

** Eteme I bo the woord so glad: and soe there as mich:

** Aceding Lord: I am purfued: of princes budelerued.

Scelle of lyes: I have abhorde: I have them are defied: I tend I have my loves accord to all thy laives to tried.

Typelf I have: thy lawdes molt deare-leven times a day no leffe: Epending just thy domes to cleare: full wrought in fouthfastnes.

Accilent peace: in conscience: have they which some thy laine Achew they can: all light offence: no harme to them can draw.

Prect I do: thy helps and health: D Lood to thee I pleade: Reited to: I have my telfe: thy infl preceptes to freade,

Xquility: In soule I kept: thy tellimonics bye: Xpert by vie: I them accept: in lone exceedingly.

Falt I have thy statutes right: and eke thy witnesses: Fempt from thee: to scape thy sight: I can no secrecies.

Appropinques ~Tau.22.

~Appropinquet.

- pelo Lord allent: with eares buthit: to heare thele la wos 3 ling: pt mought pleafe the: to graunt me wit: as thy word vic to bringe.
- Defonce I pray impressive enter to admit before thy face : Dimens despites : D take me fro thy word so morketh in grace.
- 3 Pmnes, Plains, clongs: ny lips thai found: fuch coinédatios brave Pf thou will teach my hart the ground: thy lawes in hart to grave.
- 4 Pea fure my tong: thall still expecte thy word defermingly: Pokt so with truth: and rightwisenesse: thy whole precepts I spy.
- 5 Pere after yere: me then bythoze: with thy good helping hand: Yong did I chole: (thou knowle) thy loze: to thy decrees to stand.
- Searnd hath my hart: and wilhed long: thy health to feele so meete: Pies, head, and hand: have loved as strong: thy law to me so sweete.
- 7 Pelo Mil I will: D life prolonge: my fonle thall prayfe thee then: Pane thall I wide: for ayde among: for thou doll ayde all men.
- 8 Pouth made me erre: as theepe but lost: seeke up thy servant Lozd: Pes seeke him Lozd: bestow the cost: thy law me not abhord.

The Collecte.

A Linighty God the onely paterne & meede of all felicity, which by thy wholfom directio informst thy faythfull sermauntes to walke vpright in thy law, to search thy pactes and promises, to observe thy preceptes and commaundementes, graunt vnto vs, so to vnderstand thy instifications and wyth whole hart to searche thy wylles and pleasures, and to preache out thy great actes done to our behoose, that when wee were as loste sheepe wandryng in our wayes of ignoraunce, we myght be brought home to thy shepe sold to be placed on thy ryght hand wyth thy shepe in thy kyngdome, through Christ our Lord, &c.

#Observe tions.

Thele fiftene Plaimes: nert following,
Be longs denamd of fleps of flapers,
For that the quiere: on them byd fing,
The peoples boines to blide by prayers,
For lucky spece: in they affarres, —
As nede and tyme: as cale byd bryng.
In wedlocke, warre : 0: house begonne,
For peace, for ande: for frædome wonne,

The Argument. Psalme. CXX.

When Dauid felt: all spite of man,
All helpe of God: he then optaynd:
By whome alone: reliefe he wan,
From hard disease: that hym constraynd.

sWell trust we than, When we be payed.

d do-

tinum

amtrib.

t. Canticum graduum. 4D Coo when 3: was bert wrth finart,

139 wrongfull meanes of man oppreft: I cryed in boyce: I cryed in hart, De aunswerd me at my request.

s In gentle part. De gane me red

For thus I lavd : and fill will lay, D Lord am foule : deliner fræ: From lving livs : lauc me I prap. From crafto tonges : that double bee.

cisut fet all day. ZTo banitic.

Withat that thou winne: what gayne of gift? 3 Thou crafty tong : with all the forte: De what may that increase the thirle, Falle tong to ble in luch delyte:

c What is the drift? 2 Wibat wind in hah

Euch this thou wonte: tharpe dartes and fell. Df Ocds frong hand in deadfull feare: Whose Arength Shall Lend: the spite to hell, As whote as coales: of Juniper.

And marke it well, In mynd it beare.

5 D wo is me: that mone above, Is aill prolongd in hard exile: Thus fort to diveil: as call abrode. In Ceder ten les : both blacke and bole.

c Dhelpe me Gob, de reconcile.

Ah long to long : my foule abyoth. Tayth fuch as hate good love and peace: With people rough: of habity pape. Which fierce in bart; on me do preace.

s D call them wybe. Ebeir magre cease.

When

7 Whan peace I feeke: they cry to warre, Whan faye I speake they threat the more: Whan them I sue: they drive me farre: Thus gall for love: I gaine in Gore.

Delp me therfore.

The Collette.

OGod the onely pacifier of all manner of angwishe and trouble, deliner we pray thee the souls of thy true scruants from slaunderous and lyeng lippes, to be neuer our come by the malicious assauts of the e-uill, but to stand by the assistance of thy grace wholve in thy protection to the lawd of thy name, throughe Christ.&c.

The Argument. Pfalme CXXI.

As Danid here: so other king,

N is toward warre: ought thus beginne:

The people than: hym following,

Should wishe hym spede: Gods ayde to winne.

Thus comth he in.

I Leuaui oculos. 2 Canticum graduum.
D heavenly his I lift mine eyes,
In faythfull hart: even there direct.
Fro whence can els: my help arife?
Sods focs to quel this curfed fect.
D eursed sect.

Let alling help: come whole from God Who made this heaven: and earth to fee: Though other Gray: most far abloads, Pis will his arme: my truc shalbs. The folks speaks yee. Lik.iii. Wie Psalme, exxj.

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tale truft and pray: that God of holls
call not permit: thy foote to flyde:
But make thee beate: the Parnyms bolles,
De sleepeth not be: that kepeth thy side.
Pis apde is tried.

- 4 For to be will:not flomber once spuch more, becape fleepe: he will repell But keepe he will: his little ones, the warden is: of Afraell.

 We warden is: of Afraell.
- The Lood himselfe: wilbethy shield.
 The Lood halve: thy shadowes bower:
 At thy right hand: most nye in sield
 He will thee keepe: both day and hower.
 By godly power.
- The funne by day: thall thee not burne, But thine therof thall cleare thy way, The mone by night: thall ferue thy turne: Her frozy homes thall thee not fray. But be thy Cay.
- 7 The Lord our God: will thee preferve,
 From all evill haps: from all mischaunce:
 The Lord wil laufe: thy soule conserve
 He will thy fayth: and fame avaunce.
 In Governance

The Lord will keepe: and keepe mought he, Thy comming in: thy going out: 13p puillant power (thus pray all ine) From this tyme forth: the world about. We have no dout.

The

Pfalme, exxij. gThe Collette.

Defend thy people O God, which art so vigilant a watchman ouer thy slocke, graunt that we be con ducted safely by thee both by day and nyght, from all assaultes of our enemies, through &c.

IT he Argument. Pfalme. CXXII.

Here Salem is: Well soyed and Wisht, ———
That earthly mount: is figure past:

For vs to wish: Christes church so blist, —
That we in heaven: may mete at last.

From earth dismist.——

I Letztus frim in . Tanticu Graduum,
Dit glad I was (faith god man fo)
Then men benout: faith thus to me,
Come we in one: in will we go,
the lordes hie house: of maiestie—

4 pray him to.

- Dur let hall Cand in certentie,
 Within thy gates : Vicrusalem,
 Within thy courtes: where we shall se,
 Gods true electes: \ to some with them,
 \[\] In perfectnes.
- 3 Pierulalem: thou binyng beame, Thou builded art: in peacefulnes, As citic els: in any realme, Where men may méte for holines. — (In tymes select.

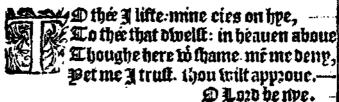
citie in the heavenly habitation, through Christ, &c.

The

		2
1	The Argument. Psalm, CXXIII.	
	On Whomethe worlde: doth looke awrye,	-
	This psalme is fit: for there behone:	
٦	Proude worldlyemen.true man defye, -	
Į	All like themselfe they only lone.	
,	As proofe doth trye.	
	1 - 1	

4. Canticum graduum.

Ad te Domine.



- As man and mayd: for helpe both eye,

 They, Lords & Ladies handes to prove:

 So we our eyes: bende certainly,

 To God our Lord: his grace to move.

 D frustelye.
- Have mercy Lorde: to be applye,

 Pauc mercy yet: the we be thy love:

 For thornde we be: full bitterly,

 They be with thise: from them remove.

 O cruelly.
 - The wealthy (Lozd) the proude we kye,

 Be they that be with spite dispose.

 D Lozd be by.

 LL. g. The

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g.The Collect. O God whose habitation is in heaten we litt up our eyes vnto the befeeching thy mercy to repres the opprobrious despites of the proud& fauorably graut to vs to fele thy wonted mercies, through Christ our Lorde.

I he Argument, Psalm. CXXIIII.

The Ines so left: in Inry still,-VV han they excild: were others fet: VV ith thanks theyr songs: they did fulfil, As they by times: together met.

Soo ine the lame, ? Apay counterfete.

5. Canticum graduum. Pat God himfelfe:by redy grace, Nisi quia Had Cand with vs: in carefulnes:

Against mens spite: 4 Frefull face, -Pay Ifrael in tong erpzette.

A lay againe; to note the cale,

Ercept the Loade himselfe in pleace :-Had ben with bs: in open place, -Whe me role by our harts to pactle.

3

They had denourd by time and space

Dur foules ene quicke: In cruelnelle-Wha they to faine would be difgrace And fumed at bs . In wathfulnelle,

4 The Come, a Coupe of water to bale Had drown obs quite: by they, erces-

The rozing Areames: lo livili in pace Dad drencht our coules remeditelle. 19 200d s As we the fame, 2. Malt nedes coles. S

Mike Afraell, Zollemult confesse. L

s Lyke Ilraell, Zule mult confesse. S

flike Ilraell: the unit confess, ?

- Jand fiveling flouds: so can in race
 To whelme our soules; in heuynes:—
 Our reli of life: they would beface.
 And thought therin: great godinette.—
- Cuithhart moldkind let be embrace, This louing Lord to thanks to bledle who dold they reeth our flesh to race— Their pray so longht in grediness.—
- To leave their mares: of wickednesserved Withich they with craft did interlace, The spare is broke: we have release.

s Like Firaeli, Z

Salke Altaell 2006.2

s Like Alraell Live mult confesse. S

The collect.

SHut vp the cruel mouthes of the euyl, O Lord, who labour to denour vs by the ranenouse teeth of detraction that where we donte our owne strength: we may be sause by thee through Christ.

The Argument. Pfahn, CXXV.

This Pfalme commendth: against our foen,
Almighty Gods protection:
If we in faith: to him can clyue,
No power adverse: can us contryue:
In vaine they striue.

鬼乱.彻.

Qui confi- V

6. Canticum gradoum.
190 Mickth to God: in Nable trulle;
As Sion mount: they fland full infe,
which moveth no whit nozyet careel,
But Nanoth for aye: as stiffe as stele.
Than trust him wele.

- Dierusalem: with hils is let,
 Enuyzoned: with bulwarkes great:
 Light so the Lozd Kanoth round about,
 Wis people upe soz ever stout.
 Without all boot.
- For wicked power with all his tayle, On full mens lot: shall not prevayle: Lest right wife men: should put their hands To wickednesse: for feare of bonds, So my G od stands.
- 4 Do well D Loed: in loves respect, To godly men: though here reject: And right by men: of partyte hart, D them embrace: in gentle part. As God thou arte.
- But who to wrong will backe declyne, Df croked britts: who draw the line: There wicked waile god them hall leade, But Fraell hall toy in meede.

Without al dreade.
The Collett.

R Epulse O Lord the malignant assaultes of the cuill from the lot and elect slock of thy true servants, that where they put they whole trust in thy protection, they may be strong against the troublous stormes of all temptations: thorough. &c.

The

The Argument. Psalme CXXVI.

This Psalme in sight: doth prophecy,
What myrth is made: most worthely:
When Goddeth worke: delinery,
From soules or bodies: misery.
To liberty.

Canticu Graduum.

I In conucrtando. Pat tyme the Load: thall backe repop Pard Sions the all to death to nye, Appeare thall we then desamingly, Such toy bulokt: for then to spy, So sobenly.

- Our mouth thall laugh: then plentuoutly, Dur tonges thall flow: with longs full hye, Then Centils thall lay openly, For them the Lord: wrought royally, Wile the at eye.
- The Lord no dout: that magnify, for vs his power: most notably, Thus may we toy: then restrictly, Dur thraidome past: all totally.

So bleffedly.

4 D Lozd returne: then spedely, Our captine state: our drudgery: As rivers cheare: the south so dry, So shall thine acte: vs gratesy.

Post louingly.

Psalme, exxvij.

Micho loweth inteares: all mourningly,
Hys come bought deare: in penuty:
Shall reape agayne: yet toyfully.
To lie increase: his niede supply.
So fruitefully.

7 With goeth from home: all heavily, With his lede leape: his land to try: De home returnes: with hocky cry, With theaves full lade abundantly, Reloycingly.

The Collecte.

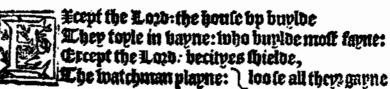
Omfort thy people most pitifull Lorde, and deliuer vs from all maner captimitie, sinne, errour, & insidelitie, that where as we sowe here in teares with heuines, by thy goodnes we may reape in joy & gladenes through Christ.

The Argument. Pfalm. CXXVII.
This Pfalme describeth: Gods providence,
Whence man must spye: his sucrety:
In house & towne: his whole desence,
Or els shall be: his ruine see.

In vanitye.

8. Canticum graduum

I Nifidominus,



They win but paine

But

- But labour lost: that some ye ryle,
 That late ye créepe: you lase to kepe:
 That bread ye ente: in carefull inise,
 Where God geneth slepe \ both sound & diepe
 (Xo his god shiepe
- 3 Lo chivern be: an peritage, From God so tent: benevolent: The frute of wombe: to comfort age, From God is lent: \ by his allent. Punificent.
- As arrowes Arong: in Opauntes handes, Apake Arength appeare: to leape all feare, So childern youg: to Gods men famoes, As laffe and heare: in ago molk deare, To them full neare.
- 4 D well is him: whose quiver is,
 Which such full dight-his house well pight,
 At indogement gate: they thall not mis,
 Wo plead their right at sees despite,
 They shawe to quite.

gTbe Collecte.

E Ternall God the repayrer, vpholder and builder of all mansions both spirituals & corporals, without whose continuals oversight all thinges shoulde fall to otter ruine, presence vs we pray thee and accomplishe our desires, thoughtes and workes, that we go about to the glory of thy name. Through Christ. &c.

378 Pfalme Cxxviij.

The Argument. Pfelm, CXXIII.

This Pfalme intreates the wedlocke state,

It makes the Gods feare: most forsunate:

Where both be most: well God to serve;

Who can them deare: to make them swerks.

Synce God will here Them book preserve.

Beati omnes. 9 Canticum graduum.
Bleft is herluho feareth the Lord,
and walkth his wales in harts accord
Who canagree: by fayth full furc,
Lo spend his daies: to him most pure
Lo spend his daies: to him most pure

Wat will endure.

For thou half eater thy labourations,

Of thins olone hand an ceason duc:

For thus thy meete and travels free,

Well half thou kann; bleff half than be.

In sea and lond,

most juckety.

3 The wife most dearct as frutefull vine, Shall spread the house the sides to here: The childrene clears: that slouth out, Like Dique bowes: the bourde aboute.

Thus God alowes, The Cate no dout.

4 D gene good eare: expend it than For happy to that to that man: Witho init in feare to God both bend: His life to was: can not descend.

s God clyueth him to, And him defendeth. The The Lord bleffe thre: from Sion dye,
Whith grace impresses the bleff mought lye:
That thou may if fee indie life is preft,
Vierusalem in gods pollest.

This come to them, In feare who relt.

Ind God gene grace: that thou mailt lyve Thy childrens leede: and progeny: God them his face: to Ifraell, In peace to tyrede: In joy to diveil. That al good deede, Way there excell.

The Collect .

GRaunt to al such as seare thy name O Lord, perpetual prosperity in the state of their lyues: referring al their actes & dedes to the giorisication of the same through Christ.

The Argument, Pfalm. CXXIX.

As Syon vext: to God she can,
In prayers meeke: her refuge make:
So Christe, his churche, and christen man,
In God theyr Lord: may comfort take.
In harte yet glad,
For Christs his sake.

10. Canticum graduum.

Keat grief they have: against me so; ought yea oft and oft: from day to day: From by my youth they quarels loughte, Speake Afrast now truly may.

So Thill his spoule: Pay ioently say.

99.ii.

Va.

Sepe expugna. Pea oft 3 lay: full manye times,

Great traines at me in spite they lap:

From bp my youth: for all theyr crimes:

They coulde not yet: my state betraye.

So christen manin like may praye.

The Lord to infer their cords hath cut,—
Their wicked pokes to ren a Aray.
In prison bound they kept be shut,——
But God them all bath driven to bay.
So Christen man.
In life may praye.

Let them be thander confounded fill.

And backeward to and in they aray
All they which hate tweete Sion Hill,

Or that woulde cis: her quiet frage.

So Charlt his churche may to ynthy fay.

Let them how grene: they feeme to stand, Be like m sighte: the witherd baye:

On houses tops: pluckt up by hand,

That fadeth to nought: without belay.

So Christen man:

in like maye praye.

Wherof

7 Whereof in bayne: the mowers gripe— Then they to such: they; hands do splay Por gleaners can: synd sheanes so rype, That they to syll: they; bosomes maye.

50 Christ his churche: Imay countly lave.

That none to them good lucke do wylh.—
Which walke in gate: by five the way:
On Gods her name: they works to bleffe:
But with them all: far well awaye.

Coo graunt that ofte:
This all we praye.

The Collect.

Defend thy church O Lord from al assaits of her ad uersaryes that they al beyng discomsited, the true childe of the same maye ioy in thy veritye, throughe Christe.

11 Canticum Graduum.

Deepe ercelle: In heupnes,

D Lord to the :my crying went— From depth of hart. I did expresse, Hy great constrayuts: most violet.

In deepe ercelle.

P. P. P. P.

De profundis. D Lezballent: D bereattent,

Py toofull boyce: in redines,

O let thyrne eares: to harke be bent,

Py prayers ary: in lowlines.

D Lord allent

- 3 If thou would preffe mans Americans, D Lord to fend: due puniforment, Witho could D Lord: the waightines, Sulfayne to byde: thy challifement. If thou would the preffe.
- 4 Be Lood content: lo we repent,

 For thou thewest grace to humblenes——

 Thus feard to be: most reverent,

 Then kepe no sunes: in irefulnes,

 Be Lood content
- I hope release: I trust no lette,
 The Lord I byde this permanent:

 By soule expects hys frendlines,
 I wayte his wordes: accomplishment,

 I hope release.
- Spy loule to ment: more confident,

 Lo wayte my Lordes: great gentlenes,

 Then watchemen withe: the night full spent,

 And wayt the morne-theyr watche to cease.

 Py soule so ment.

In faithfulnes: in chearefulnes,
Let Lacob wayt: the Lood to gent,
Because with God: is ruefulnes,
In soft redicated; his mercyment,
In faithfulnes.

She will relent: incontinent,
And full aquite: the westchtones,
Of Israell: his prisonment,
And pardonall: they wickednes,
In world relent.

The Collecte.

Let there eares include to our prayers O Lorde of all pitye and compassion, for with thee is copious redemption, whereby thou doost not surely observe our iniquities, daily bestowe on vs thy mercies, thorough Christ,&c.

The Argument. Pfalme CXXXI.

When Dauids foes: inneterate, Hym flaundred fore: as obstinate; That he Saules reigne: would vendicat, He prayed to God: immaculate.

To cleare bis State.

Domine nonest.

Phart proud things (lord) counted not Pyne eyes aloft: haunt mounted not: In boalling actes: I walked not, Things past my reach: I stalked not. Lord deare me not. P.P. iig. If If I my bart: refrayned not, If I my fonde: refrayned not: If I as childe: betweend me not, If I from pride: absternd me not.

Then beare me not.

D Fracil: moltfartunate,
Wayte then the Lord: Aili moderate:
Be meke, flee prode: mordinate,
From this tyme forth: interminate.
And feare thou not.

The Collect.

Offer vs not to be ouercome with the haut pryde of the world O Lord to woorke enery disturbannee of godlines graffe mekenes in vs & fo to follow thy son our sauiour in the same, through Christ our Lord.

The Argument, Pfalm.CXXXII.

This Pfalm doth pray: for good faccesse,
Of all thy realmes: & priesthodes state:—
So Danids outbe: his vow hys stresse,
VV hat god him hight: it doth debate.——
It Christ expresse.

Memen - Rand al his hard: affliction, for his good lake: by pityenge, amoue from bs: confusion.

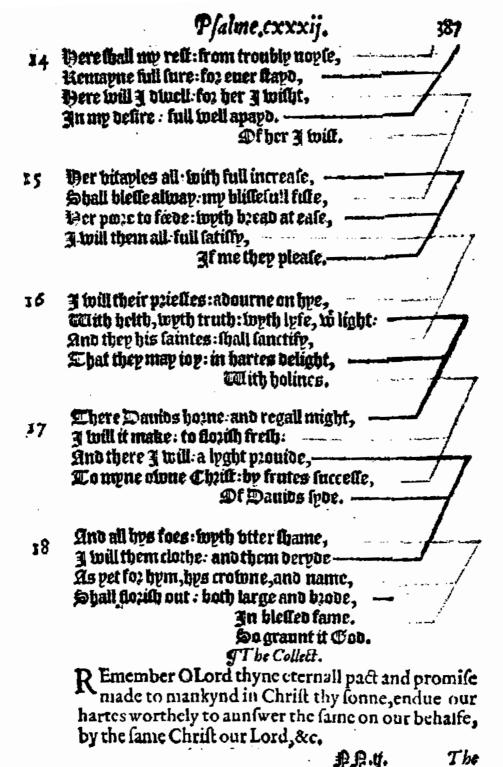
Have hym in mynd.

Potne

He much delird: that it thould lay, As leate wheref: be would recope,

And thus be fayo.

19ere



388 Psalme. exxxiij.

The Argument Pfalm. CXXXIII.

A short extrete: of love the strength,
So large in length: in tast so sweete:
O charity: thou art I wisse,
Of Man the blisse: in ech degree:
O charity: wyth vnity.

14. Canticum graduum

Ecce qua If is, and sweete: where men agree: bonum. Uhan brethren bound: together dwell In love be sounde, D bnity: keepe charitye.

- It is as tweete: as Balme the bell, On head well deelt, which downs did fleete, By berd and theote: the berd I fay, Of Aaron gay his thirt of cote. O charity: feeke builtye.
- If is as sweete: as delive that wont,

 Fat Permon mount: to make so weete

 As delv no dout: that heavenlye fills,

 On Sion hils: even round about.

 O buily: beare charity.
- For there even there: the Lord hath chargo, Where peace enlargue: most rule both bere: All blissed lyse for aye to be, Where men agree: and boyd all strife.

 Ocharity stirre buily.

¶T'he Collecte.

Poure O Lord vpon thy church thy gift of brother ly charity, and christia vnity that we may be sprinkled with the dew of thy spirituall oyntmente and so that we may e ener reioyce in the grace of thy benediction, through Christ.&c.

The Argument. Pfalm.CXXXIIII.
The Leuites fet: in nights to fing,
To God so great: their Lord and king,
On steps in sight: some one by choyce,
Dyd thus excyte, all mens reioyce,

So met to bring: Both sprite, and voyce.

15. Cantică Graduum.

D peall here: De leruants dére: And pe that Cand: Of Cod lo grand:

Pow prayle the Lord: By Gods accord, By night in houle: And glorious. SPrato neere:reco

s Daw neere: records Bis hand, with bs.

your handes lift hye: Gods lacrary: The Lozd prodaine: Enhannce the lame: In holynes, Due laude expecte: Bliffe ye his deede, In fayth and dread. Apply no lette, Yis fame to spread.

The Lord of grace:
Bliffe he this place:
The beanen did make:
For all our fake:

From Sion Hyll,
Pour hart and will,
And earth I fay,
Both nighte and day.
5 Embrace, hun fill,
Awake, and pray.

The ends of the Songer of the Stayers.

PP.19.

The

WE thy scruantes all O Lorde, who of duetye doe blesse thee alway with our thankes we hartelye pray thee to vouchsafe to lighten vs darkened as we be with the night of this world whereby we may obtayne most large blessinge from that while we lifte vp our hands in good workes of our vocation, through Christ our Lord.

gThe Argument. Pfalme.CXXXV.
3 This Pfalme endited scemth, for ministers in quiere,
2 Gods workes it telth, vayne Gods it scornth, it singth Gods laudes sull cleare.

I late ien iini. Worthip thanke and praise the name of God the Lord, Pe formauntes all of thes your God: land yo with one accord.

- Pe ministers which stand in God the Lordes god house: And kepe the courtes of this our God: O prayle hym glorious.
- 3 Laude ye the Lord for why: the Lord is gracious, Syng out his name: for sweete it is: to man delicious.
- 4 The Lord no doubt bath chole : buto hymlelfe in care. Dive Jacobs Cocke : all Firaell : for hys peculyar.
- I knowe the Lord is great: and hye I him clieme And that our God: pallth other Gods: which me for gods do deme.
- And what it lyketh them: the Lord doth it in dede, In heaven and earth: in sea full out: in depes where fishes brede.
- 7 De bapours lifth from earth: and they to clouds do renne, Delightnings turnth to raine in Roze: he winds drawth out of dene,

- To quite their cruelnes he finote in Egypt land: They fruites first got: not one to scape: from man to beatt in band.
- 9 In midl of thee: the Lord: his figues and wonders lent: Ehou Egipt land, which Pharao, and all his fervants thente.
- 10 Demany countryes furte, and dyucrle nations flew: He banguithed most mighty kings: and made them all to refo.
- Df Ammorites they kyng hight Scon bie in throne: So Dg, that hoge of Balan king: and Canaans realmes echeone.
- 12 And gave they lands and holds: for heritage of right: Forheritage: to Alraell: his people whole and quite.
- 13 D Lord thy name endureth: for ever world to ende:
 From age to age: thy memory: in time that till extend.
- 15 The Gentyls, Jinages: be Auer molt and gold: But handy worke of wretched men how ever they be fold
- 16 Pouthes have they made in themebut speake nothing at al, So eyes they have and nought they see, blind Gods and casuall.
- Ind eares they have in shape, and yet they beare no found: Where beat most domine that his and sprite, no breth in them is (found.
- As they be all to fee, they; makers be the leke:

 Domnie deafe, and dead, brute flockes and blocks: fo all which the
- pe hense of Itracil, do well, prayle ye the Lord,
 Fra Aarona house, preach ye his praise: the lords great actes record
 P.P.i.y. Pe

- 20 De Leuis houle and leeve, delle pe the Lood all whole De all that feare and worthip true, this Lood most the extoll.
- 2 1 Dyayled be the Lood, of Sion nighte and day, His place is let Hierusalem: O prayle the Lood I say.

The Collecte.

OGod of all comfort and swetenes, whome all the world for thy incomporable gentlenes more wor thely prayle we be sech thee to kepe vs from all vayne errour of the Paynyms vanities, to worshippe thee in sprite & verity: through Christ.

The Argument, Pfalme.CXXXVI.

The Rectors: \{ This Caroll sweete: exhorth us elere, Gods goodnes great: to prayse in quiere.

The Quiere. ST hat men wysh laudes: should shem inure, For thankes breede thankes: and grace procure

The Meane. So redy bendih: hys loue so pure, Which will in ioy: our hartes assure.

Conficemini.

Dufesse and praise: the Lord most kynde: for God be is: as man doth synde.

The Quiere. For ever standth: hys mercy sure: Hys grace to vs : wyll styll indure.

The Meane. Soo redy benoth: hys lone so pure:

Con:

nedors. . Confesse and prayle: the God of Gods, moho made us first: of earthly clods.

The Quiere. Hys grace to vs: wyll skill endure.

The Meane. So redie benoth bys love to pure: Will in toy: our heries affure.

Rectors. 3 Confesse and prayle: the Lord of Lordes: noho made all thying: by strength of wordes.

The Quiere. For euer standth: hys mercy sure, Hys grace to vs: will still endure.

The Meane. Sho redy bendth: his love to pure, Witho will in top: our hartes affure.

Redors. 4 to ho wrought alone: actes maruelous, who forme the heavens: by wildome thus, no ho fretcht the earth: on fluds from bs.

The Quiere. Who dyd all this: in hys good cure: For ever standth: hys mercy sure.

The Meane. Wis grace to bs: both Ail! endure:

The Caiere. Who dyd all thysein hys good cure:

The Quiere. For ever standth hys mercy fore.

The Meane. Wis grate to bs: doth fill enture:

The Meane. Talbuh will in joy-our partee affore.

Rectors. 10 and brought fro thence: the Jewes forloine.

By mighty strength: both night and morne.

The Quiere. Who dyd all this: in hys good cure: For euer standth his mercy sure.

The Meane. Whis grace to be doth Mill endure, affure.

Rectors. 13 113 ho fea to red: dyd whole deuide,

14 {And Jacob made: through it to flide,
25 ut Pharo drownd: his holt belide.

The Quiere. Who dyd all this in hys good cure, For euer standth: hys mercy sure.

The Meane. Wis grace to bs: both Mill indure, Witho will in iopes: our bartes afture.

Rectors. 16 113 ho led his flocke: by wildernes,
17 213 ho flew great kinges: of Heathennes,
18 The strongest kings: he put to stresse.

The Quiere. Who dyd all this in hys good cure, For euer standth: hys mercy sure.

The Meane. 3 his grace to bs: doth Kill endure: 2 Who will in joyes: our hartes affure.

The Quiere. Who dyd all thys: in hys gyod cure: For ever standth: hys mercy sure.

The Meane. The Meane. The Meane. The Meane.

Rectors. 23 { 113 ho mynded vs: in trouble let, 3 and vs redeemd: from them vs fret, 24 25 noho heapeth all flesh: with heaped met.

The Quiere. Who dyd all thys: in hys good cure, For ener standth: hys mercy sure.

The Meane. With will in ioy our hartes affare.

Rectors. 26 Then prayle and thanke: the God of heaven, 2119tth hart, with tonge, with lyfe most cleane

The Quiere. For ever standth, hys mercy sure Hys grace to vs, wyll styll endure.

The Meane. Soo redy benoth: hys love to pure, withich woll in ioy: our hartes affure.

Rectors.

of Loides, his actes, hys louely wordes.

The Quiere. For ever standth his mercy sure, To thankefull hart, it wyll endure.

The Meanc. Soo redy benoth: bys lone to pure:

The Meanc. The Meanc.

OO.4, The

The Collett.

BE myndfull O Lord of our misery, whych art Lord of all mercye, and graunte that as thou leadest the fathers into the lande of promyse, so to restore vs to the heavenly land of all selicitie, through Christ, & c.

The Argument. Pfalm, Cxxxvy.

When Babilon: the Iewes supprest,
they tell how they did playne,
From whence well rid, they her detest,
to wishe her spoylde agayne.

super flu mina. L water Roes: of Babilon,
even there we late and wept
While Spon mount we thought by a
remembring Gods precept.

- 2 The hong among the Salow trees, our Parpes and Degans all: Po top we had with weeping eyes, to mat ters mulicall.
- They craued of bs: who think is wrong, Some dytics melody:
 In coins they layd: ling bs lome long,
 Of Syon merely.
 - Pow can we lyng lays we agayne,

 The Lotdes lucite longes decyne

 In land to frange who be confragne,

 we must all mirth reugne.

5 Al A Chould thee: call put of mynde: D good Jerusalcin, I would my hand went out of kinde:

to play to pleasure them.

- 6 Pea let my tonge: to palate Kicke: if that I minte thee not. If Syons prayle: I thould not leeke:: as thicke to top in that.
 - 7 The Edomits D Lord, requite, for Salcus beeny day, Who cryed wall her spoyle her in light: even that on ground to lay
 - 8 D Babilon: then doughter light:
 which warlk thy spoyling deepe:
 Teles mought be speede: that thee did quice:
 as thou made be to wrepe.
 - 9 And well fare him: that toke thee ones, which us downe fiercely threwell:

 Cho long thy values: against the sones, as curs in rage thou seives.

IT be Collect.

A Lmighty God the strong delinerer of althem that be bound in captinity graunte vs so to rebounder thy praise in agreable consent of spiritual songs, that where out lynes & harts hath hetherto besse in a discord from thy holy wils: and as outlawes hane wandred altraye, nowe restore vs againe by thy mightye power, in one vnitye to glorifye thy name throughe Christe.

The Argument. Pfalm, CXXXVIII.

Whan Danidskapt: much wo onkynde——
Thus thanks to God be dydextende
So taughte by proofe he vowed in mynde,—
That he of God would styll depende.
As he entendth.

Confitebor tibi.

Myll D Lord: gene thankes to thee, By hart therto: both inholy bende:
Dividing I will: my boyce to spend.
Els Dod forsend.

3 I knowle to thy right regal cell, To prayle thy name for truth and lone: Thy word and name: thou made ercell, About all thinges: the deeds both prous. As men expende.

For this I laive: what day I cryed, Thou answerds me: most louingly: To my pore some: thou lents I speed, Pore grace, so Arcugth: to multiply. Thus dids thou lends.

All kings of earth prayle the they mult,

D Lord moli true as right allowth

When they that here: performed tult,

Thy word to me: which hake thy mouth.

They will contende.

- Loe they that ling: with harts most free,

 Of all the Loads: most rightful wayes:

 That great is God: in maiety,

 So they his name: that ever prayle

 and thanks repend.
- And that the Lord-though placed bye,
 Who glory hatheas Eod about:
 Pet he the meker respect full nye,
 And knowth the proudest om far aloofe.
 bun low to bend.
- 7 Withat though I walke in midd of woe
 Pet will thou me renine and eafe:
 And they by power myne Irefull foe,
 Thy right hand throng thail me release.
 Thy helpe to lend.
- The Lord hall this: performe for me,

 That is begon: to bringe to ende.

 Thy grace benigne: Lord are thalbe,

 Thy handy woorke: thou will not blende.

 But kill defend.

The collect.

M Vitiplye thy strength in vs O Lorde and enlarge the powers of our soules, that while we worship thee dayly in thy holy temple, at the last we may glory with thy elect angels in heaven, through Christe.

gThe Argument. Pfalm.Cxxxix. gWhen Dauid myfreported was: that he would Saul fubuert le thus appeald to God hymfelf, who knew hys giltles hart. DD.iii D

I aine ealti. Dob thou ball: ful fearcht me out. Thou knowlt my harte and remes: Acceled I am: to compatie in. Both king and realme with traynes.

- By litting define: my riling by: my Actes thou knowell echone Thou onderstanost-my thoughts a far : before I thinke them on-
- spy walks than knowle my refts & licys my bed thou goeff about 3 Dea al my wayes: thou ball contrived: all fercht by the no boute.
- Do fecret word in all my tonge to whilpered clotto in But thou D Lord it knowl at whole although it make no binne.
- For why thou mer the felle diall frame: behand, before in forme: Thou ispoil thone band to this my clap the hands did me performs
- This knowledge is to merucious for me which I know. To tre and hard for me to fetch by live or vet by lowe.
- And whether can: I thinke to goe: fro this thy liptite and thought. From thee inface; bolo can I five: 02 whether thall I flouret.
- 8 If I do clime to beauen abone cuen therethou artfull merc: If to by low: I make my bed: In hell, thou att to there
- If now I take the morning wings: who lated the beames () final That Brayt I colod: to fordest Sva: remotie my house to that.
- 10 Set there thy hard-thall lede me forth-as pallor guizeth his theope the firong right hand: would me byhold by promiting most becau
- Afeke 4 (a): 1) thinke at least: that barke shall hide my heade: 11 Than thall the night as thining day be round about me to cade.

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- 12 For fure the darke to bark: cannot endarke thy lovely fight: The night as day: do thing to thee: to darkenes is as light.
- For infing regnes: with they affects: are thine hold hid they be, In wrapft thou me my mothers wombe: with bestures sonderly.
- 14 I gene thee thanks: for that I am: in thape forms fraungely, The trooks to her be wrought in me, which played my foule both (lyre.
- 15 Py substance first both bones & Zoynts: were nothing his fro the In earth ful depe when I was wrought: and woven was curiously
- 16 My malle bulbapt: thyne eyes did fee: was writ in thine owne boke By dayes increase: my parts were sound: whe none on them could (looke
- 17 How dere to me: D Sod appere: thy thoughts, these counsels gret How manifold be but the summe. In count if they were set.
- 18 If I would tell the summe of them: they should exceede the sand: Than this revolued: I watch to thee, by thee I trust to stand.
- 19 If thou wow wouldisthy felf D God: confound that wicked manbloud thursty men: whome I defye: would leave me wholy than.
- For these they be: that sigh at thee: and speake bugraciously: They ble thy name: in vayne to light: thy foes be pust to hye.
- 21 Do I not hate: all them D Lorde: who this with hate distance? And fret not I: and sume at them: which rise at thee by trayne?
- 32 Pes Loto from hart: I hate them all: with perfect hate and fyne Thy foes I take: myne enemies: as they were onely myne.
- Than learth me God: and boult my hart: to this this cante I yelde Wiell try and know in thoughte and diffes: what hauntes in life I And (held

24 And fee in me if any wayes be founde rebellions, Then lead me forth the worldin way of beath oblinionis.

The Collette.

OGod the wonderfull creature of all thinges earthly the eternall protectour of the same, who knowst
all our secret partes more perfectly than we our selfe
can discerne, graunt we beseech thee that we may behaue our self in perpetuall feare under this thy parsit
beholding of all our doyng, and clense the thoughts
of our hartes that they maye be acceptable to thee,
through Christ.

¶The Argument, Pfulm.CXL. This prayth for good: (and inste) delinerance: Fro wayting spies: & guylefu! (fawning) freds-It sheweth eneso: what ones (at legth) shal chance To good and bad: in both theyr (finall) ends.) Lozd most good: (in haste) deliner me, pe me From man that is to evell and (wholly) noughf nine. D keepe me laufe: In (ftedfalte) fuerty. ----From wrongful man of (curied) wicked thought. To euill they hartes: do whole (alwaye) agree, ----From whence they have: all (futtle) militief in onght,-To hate and bate: them felfes they (fullye) bende, -Wat Arife all day: by them is (bainely) fought .-They tongs to tharpe: (on me) they have extende, ...

Asterpent Ope: (as tnake) moste pestilente :-

Scla Souch poylon they: in fawning, lippes frequente.-

Like Abders King: they? (venome) poplon lende,

Fall downs on them : to builtheir (hally) bearnes

1919.g.

Let fire and pit . be (whow) they rewards, Potymeto ryle: to (any) better gaynes. — De bableng tong: who hath no (bit o) warde,

Det them Loid : here never (ploue to) thine:

Dim cuili thall hant : till he (to nought) be marde,

Po wealth to hym: (at all) hall downe derine.

Full fure Jam : God will (molf inynde) regard,
The pope mans cafe: with apde (and ease) belive:
Of helpelesse man : to try his (truth and) right,
In indgement strong: so; hym (alway) to strive

Thus righteous men: (so met) in open light,
Shall prayle thy name: (D Lord) that is so high,
Then Crayt by men in heavenly (toyous) light,
Shall see thy face: (to lyve) eternally.

¶T be Collecte.

D Efend vs thy poore destitute servauntes O Lorde from the crafty traines of the malignant enemies of all godlines: resist their pryde asswage their malice confound they rdeuises, that we beyng under thy protection, may laud thy mercy for the same. Thorough Christ, &c.

The Argnment, Pfalme, CXLIII,

Here Dauid prayth: for stedfastnes,

among the wycked seet:

To scape theyr traps: and wyckednes,

That they may low be cheet.

Domine clamaui. Lord I have : lolube cryed to thee, to me theriore make spede: Unto my voyce : thing care agree, subple that I cry in drede.

- D let my fute: in fratt so ryle, as both incense to the: Appraple of handes: as facrifice, of might, Lozo let it bie.
- Lord let a watch: before my mouth. 3 kepe thon my mouth and lips: To weake nothing: but truth and fouth: to scape all inares and trips.
- Let not my bart : declyne to evill, with worked workes inurde: With wycked men . to worke in will, by their delites aliurde.
- Dealet the inft as frendly led. 5 me fmite and blame I fav : An loycked bahne: to Aroke my bed: agaynft them fill I prap.
- D hedlong be their indges thruff. 6 as down from rockes bethroune: They would have harde: my wordes at first. if fivete they had be browne.
- Dur scattred bones : they breake in mode. to nve the grave they lay: As man which cleanth and thinerth mode. or one that clobs both brav.
- Por that more eves : D Lord to the. 2 D Lord be firmly caft: And the I truft : then biterly. spill not my soule in wast.

Pfalme, cxlij.

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D kepe me laufe: fro crafty fnare: which they to me do drive: From wicked trappes: that men prepare: which wickednes contrine.

10 Wint rather let: these wicked fall: all whoel into they; nets: Wetrapt themself: so be they all: while I may scape they; threats.

The Collette.

SEt a watch O Lord, vnto our mouthes leaste that we apply our speech to vanity, to consent with the wicked of the world: correcte thou vs with the mercifull rod of chastisement, by vertue wherof we near be kept in aw to decline from all vyce through Christ,

The Argnment. Pfalm.CXLII.

What Danid thought: and how he prayd,

whan feare draue bym to caue:

He here reporth: on God he stayed,

who did him strongly saue.

Vocemea ad Domi num. Pto the Lord: with voyce I cryed, So nye in parell let: Unto the Lord: my prayer hyed, both hart and voyce were met.

y pourd my lute: my loze complayut, before his face in light: Py troubioule Cate: I did depayut, before himlelf in light.

Ethat

What fyme my spaire: was incorpent, my life thou knowed the pail: pet layo they incres: vert though I went, in all my walkes in wroty.

4

5

8

On hand both right and left I bewed, none faw I that me kasks Po feape was free mone to endued, that ence my foule woulde rue.

D Lord than thee: I cryed byon, and thus I sayd cuer then: Thou art my hope: and portion, in land of lyning men.

Respecting ergers worne I goe, in cares full beeps I wagle-Save me see them which beet me so on mether sore prevagle.

D bring my fonde: from prison bound
The name to celebrate:
Social men bul: me also frecound

Social men wil: me glad furrennd, whan thou that quite my flate.

The Collett.

IVI Yth humble voyce we fue vato thy denire malefly, O Lord, that we may have our hope to litrargthed by thee, to inherite the like thate of thincelectes in the land of the living through Christ.

The Argument. Pfalm.CXLIII.

[VV hose bart with hate the west Arefold with

To state all base delects:

If he in sayth this psalme revolvesh,

Godsone will him credit.

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I Domine exaudi.

Div heare my lute: D Lood in Arelle: to my requell agree: For all thy truthes: and right wifenes: fone aun. were thou to me.

- * (But enter not: to indge extreme:
 thy ferwant bye by lawe:
 For who himfelfe. can cleane estence:
 yet him I never law.)
- 3 For los the foole my foule hath chald: `
 to earth my life hath wrelt:
 My flate in darke he hath abalds:
 as men of old deceaft:
- 4 Ppy pinched sprite: in me both sayle:
 oppress in benines:
 Ppy hart sore vert-both morne and wayle:
 altoynd in pensuenes.
- Did yeares from fy:A: I have recount:
 our fathers how than ledft:
 Thine actes I marke: how hye they mount:
 I mule the wooskes than didf.
- 6 Apphands to thee. I held full hye that thou would true bouch faue: App the dry Coule: as pasture drye: the graces beive both crave.
- Then heare me Lozd but some heare thou my spite both feble ligh:
 Hyde not thy face from me as now leak Arapt my grave I spy.

- Thy voyce at morne: cause me to heare, for the I trust alone: Shew me thy wayes: my steps to steare, my soule to the is gone.
- D rid me Lood: from all they spite, that would me causeles trayne: Fo: I to thee: referre my right, in his desence full sayne.
- Teach me to worke: thy will to pleafe, thou art my God I fay: And let thy sprite: so never cease, to leade me Graite the way.
- For thy livete name: Lord quicken me, from them that me purlue:
 And make my foule: from perillire, my hart touth top endue.
- and make their Arength but lame:

 Each berth my foule: thou will debell,
 for A thy ferwant am.

A Lmighty God which hast brought to lyghte the ioyfull mornynge of thy sonnes resurrection, which filled the earth with ioye and gladnes, we require of thy goodnes, that as thou didst cheare the hartes of thyne apostles by that comfortable resurrection, so comfort thy holy spouse the church which daily holdth up her hands crauying thy mercy, to ioy in the holy ghost, through the same Christ our sauior

Pfalme.cxliif.

The Argument. Pfalme, CXLIIII.

That God in warre: wyth Dauyd stoode: here thankes he dyd apply And prayth to scape: all heathen spyte: hys reygne to prosper nye.

eneditus Do -

We Lood be bleft: most worthy prayle: who is my Cod & might With teachth my hands the warres to rule: my fyrigers ches (fight)

- 2 Dy louely grace my hold, my fort my raunsommer is he: protector sure in whome I trust who boweth my flocke to me.
- 3 D Lozd benigne : what thing is man: that thus thou him respective the some of man: so weake so bayne: that thus thou him creetile
- 4 For man is made: like banity: a thing of nought melt frayle: his dayes palle fall: as thatow fleeth: as water bobles fayle.
- D Lord bow downs: the heavens & come be nye & helpe our pays.

 D touch these mounts: these heathen Dukes that they may smok (agayne
- Thy lightnings spout: and scater them: like men amaloe and stran Thyne arrowes sharpe: shote out at them: disturbe their beags so haut
- 7 But send thy hand: from the abone: and me deliner free: from waters deepe: from childer traunge: they; power make me t
- 8 Whole mouth both speake: all bandy: and both all conquests wyde whole right hand will: but them decryne to sweld in lies and public.
- 9 Dod I will: thus faued by grace: fing newly longs to thee: In plainty liveete of Arings full ten: my plaines Hall tuned be.
- For thou geult health: and victory: to kings by stable woorde me (David) lo thou half discharged: to scape they cruel sword

- As an me Lord deliver merfrom for reine childers spite, Ethole mouth sull bayne both boall and prate whose right hand:

 (false is dighte.
- 12 But graunt that alcour childer growes playnts fro youth up; ight our doughters yonge: to polithed: as pallace pillers by ight.
- That full may flow our garners wide: with kinds of vitaile firete that all our the epe bying thoulands forth: yea millions in firete.
- 14 And that well fed our Oren goe to labour Gronge to fee: that battries none, no leadings theall in Greekes no waylings be.
- 15 Dh happy is: that people fure: who hath these thinges at will-Bea blessed is: that people best: whose God the Lozd is still.

IT be Collett ..

TEach vs, O Lord, to vse so all our spiritual armors agaynst our ghostly adversaryes that we may resist all cuil, that we be not made bond under the vanitye of thys world so to be excluded from thy governace in grace: through Christ.

kile J will: my God and king,
to rouse my grace/w tog) most hie
and blessethy name: to me bening
J will (and thall) eternally.
DP. ii. Both

The

The Collect .

E Ternall gouernour of all ages and tymes, O Lord almighty, which dooft minister foode to all living creatures in due season, gene vs grace alway to thake thee for the same, and to reiouce most costantly with all thyne elect for thyne almighty power express by thy right hand in the provision therof. Through Christ.&c.

The Argument. Pfalme. CXLVI. To trust to mun: this Pfalme for fendth; Whose arme is slesh: and worde but wynde, -Where God full ayde: to man extendth, ---By whome nvife lyfe: be just dyd fynde,-Which Dauid knew: the text dewrayes, Wherfore his foule: fang still his prayfe. -Alleluya. Thou my foule prayle thou the Lord. The Lord of love and God of light Extend thy powers: with one accorde. Recount his name: in inward spayte, Espectethy bovec without delayes. D thou my foule: finge fill his praple. My hart is let to lainde this Lord: Thus Lord to good is God of grace: Dis landes my life: thall whole recorde, Pra fure as long: I bide in place. My God to thanke: I wil alwayes .--D theu my foule fing All his pravle. O put no trudiin princes power, The Ged of might: is Lood to truff: Pra trust no man: his frute is sower. Po helpe in hom-no crevence luft,

Gods love is ture : at all allayes -

D thou my louie: linge fill his praple.

Landa a-

nima

mea.

- 4 Pans breath ones pall, he turneth to buil, This Lord to through e ever latth: All earthly power decay it mult, Pans countagles all: deathes day both walte. Gods helpe is forme: without decayes, D thou my fonle; fing fill his praise.
- 5 Bleft is the man inhole helpe is God, The God of holds to Jacobs feede: Full fast with them the fixed above, With God will trust as well shall speede, In hym beset: al fable strayes D thou my soule: Sing still his prayse.
- This God made heaven: and earth betwene,
 The Lozd to grand: to infinite:
 He made the leas: with all therein,
 His truth in word he kepeth full right:
 His dede from long-makes never Cayes.—
 D thou my loule: fing Cyll his prayle.
- The Lord revength: oppressed man, Thys God of right: as is descrued, All wrongs and spites, requite he can, We dealth out bread: to hungersterned: Thrall men in bonds he vieth to rayle D thou my soule: singe still his prayle. —
- 8 The Lord giveth light to blynded eyes,
 This Dod to bright to fee agayne:
 He lifteth the lame-from ground to rife,
 The inflooth hee-in love retayne:
 To lift is lyfe: with toyefull dayes,
 O thou my foule, singe still his prayle.

In care the Lood: all traungers kepth, Di them fure Godfhe is at neede: And Dephans loneth: and widowes lecketh, Pre hart he takth: they: cryes of dreade:

Cull minded men: to dult he brayes, — Syng kill my foule: fyng out hys prayfe.

Prayle God as king loho raygneth for avec

As God of thyne: D Sion hye: Refort to him: Go notaltray,

10

Angt fall thone bart hainhe not awaye.

Expell he will: all feares and frages. -

Moule hymmy foule: Sing fill his prayle.

The Collect.

EVerlining God, on whome the elect have put their whole confidence, and feede they rioyfull fonles in hope of thy grace: graunt vs to be illumined in sprite, evermore to love thee and to celebrate thy name in pure conscience, through Christ.

¶The Argument. Pfalme.CXLVII.

¶ Thys pfalme exciteth the lewes: to prayfe the Lord most ci

So good to them: who privatly: did worke them all reliefe.

Laudate Duninu. Duninu. Date the Lord alway: for good it is to ling, Dominu. Date this our God: for tweete he is: whom laudes we aught to be

- 2 Bod buildeth Pierusalem: he doth her sure protect: The poore eriles: of Arnell: he shall agayne collect.
- Pe heald the brude in hart: who waste in sprite contrite, They plages and loves: he bindeth them by he cureth the al full U.c.

- 4 Po dont God them behalveth: who Marres by number fels: By proper name: he saith them all: he knowth they; refts and ceis.
- The Lord of ours is greate and great he is in power: Dis knowledge is all insynite his name as strong as tower.
- 6 The Lord byholdeth thatflict: So gentle is his will: He throweth to ground: all wicked men. So mightye is his fail.
- 7 D ling to God our Lord: prayle ye his raygne abroade: Confelle his power: hys will his lkyll. In harpe ling ye to God:
- 8 Witho dothe the beatten with doubes and raygne to earth prepares. De bringes forth gras : on hills to growe to ferue mans barb cares.
- 9 Witho geneth to beaut they foode to all both great and unali: The rancue her birds: he fixeth in care inhan they forfaken call.
- 10 In barbed hople of Arength, his pleature Caudth not in: In legs of men in topice of armes it pleateth not him to toyune.
- I Dry please who feare the Lord: by fach he fught with frengthe who trust all whole his gentlenede: these only please at length:

Lauda Hierusalema

- OThou Ferulalem prayle hie the Lord of thine: Thou Ston mount: anatince the God: in hart thereo encline
- 13 For he makth fall the barres: of all thy gates full prell: De blifth even to: thy childer al: in midle of the to reft.
- 14 And he both stablish peace: In all thy borders sure:

 Pe feelth the full delicionsty: with subsate the slower most pure.

 Alba

- 15 Who senoth his wood on earth: and swiftly doth it renne: Both rayne and wynd: his biddings heare: to serve the nede of mi
- 16 And from he geneth like woll: the earth to warme to be: The boy from: the milling dewes as albes leattreth he.
- 17 He call th absorbe his yle-like mostels to congeiveand his great colo-toho can abybe that he to hard hath fealo.
- 18 He fourth his worde a will: he melt them all agayne:
 He blowth the winde: then they anone: to waters flow most play.
- 19 Pea he rencaleth his word: to Jacobs leede and Cocke: His Catutes true: his will decrees: to Alrael his Cocke.
- 30 He belt no time as thus with other landes I lay: De thewed not them: his domes to playne: D payle the Loth allow

The Collette.

Strength & fortify the gate of thy church O Lorde, and make her to be enlarged in peace and unity, reueale thy word to her understanding that she may be wholy directed by that to please the in truth: through Christ.

The Argument, Pfalme.CXLVIII. 3To prayse here all be by d. what heaven or earth contayne: UT be Lord so by e: and sapyent: nothyng he made in vayne.

Laudate Danyle ye the Lord: from beauens: ye headenly mynds J call, Domino Danyle him on bye: as hye he is: ye powers celeficall, in Calis.

Paraple hem re Angels all his legats ve that be:
ye hells to calo: his armies great: prayle hem menicity.
Whit.
Prayle

- p papel him re fuune and mone: in courle to maruelous, petarres to bright: replanets all: prapie hym most glorious.
- 4 Pe heavens by heavens diffinct: prayle him with all your flync, ye water treames: above the agre: so staged by power deugne.
- They all might prayle and laud: the Lordes god name of myght,

 For he the worde: but spake at once: they Araight were made in

 (plight.
- Be constituted hath: that they Monid ever dure, We set a law: which wall not cease: by ordinance most sure.
- Pe earthly thinges on earth: praylege the Lord with them, De dragons grim: ye depes and gulles: thelo ye his power supreme
- Fire, light ning, thunder, haple, both know and vapours daye, ye hurling wyndes: tempekuous: which worke his wood full nye.
- p Great mountains hils and clifs: low hillockes all and some, ye fruitefull træs: ye Ceders all: prayle ye the Lordes renome.
- pe ferpents live : ye fetherd foulce : prayle ye his godiy name.
- 50 princes his: and judges all: on earth as Gods be let.
- 12 So yonger men and maydes: in age hyncere and pure, As older men: with childer yong: with all their buly cure.
- 13 The Lordes name let them prayle for it alone is hye: His glory pallth : both heanen & earth: as thyngs here made do cry.
- 14 De bath his flock advanced: so him his saintes thall prayle, Quen Jacobs tiede: who drawth him nie praise ye the lord aswars.

The Collette.

OLord the woorthye prayle and ioy of all thy creatures, graunt vs thy grace that we worthely magnify thy name, through Christ.

The Argument. Pfalme.CXLIX.

Thys Pfalme the fewes doth mone,

Theyr God to laude wyth love:

It sheweth that grace on them shall tyght,

So glad their foes to quyte.

Cantate Domino. And let his prayle: declared bie,
An good mens company.

Let Afraell be glab, in God hys maker drad: Let Syons youth: and thirder top, In their moll princely roy.

Let them prayle out in quiere,

Hys name to them to dere:
In Tablet loud in harpe to fost,
Sing they to hym ful oft.

For why the Lord relopce,
And leacth hys flocke in choyce:
The meke forlorne: he will abourne,
with health to force they turne.

So godly men made frée, in ioy and prayle shal bée: They shall reioyce: bpon their beds, That God did rayle their heds. 9

Their theores that playles found, fo God by dusty bound:
Two edged fivoedes: in both they handes, to finite all fourculandes.

To be averaged right,
of all the Paynyms (pife:
To be a rod: to challife linart,
Arange peoples froward hart.

Eo bynde their kinges wyth chapues, to quite their lozongfull meanes. They? nobles eke: to kepe in warde, wyth iron fetters hard.

To brying on them in spice, they indgement ink decried: Which shall his saintes: to honour rayle, prayle ye the Lord alwayes.

Alleluyz.

gThe Collette.

Odd which art a God of all goodnes & vertue, whiche doolt vie to exalte them whiche humble themselves, and to deieste those who advance themselves, grannte vs on earthe to loye in all puritie of lyse as thy saintes in heaven loy in thy glorious presect to the prayse of thy name, through Christ.

Psalme, cl.

The Argument. Pfalme.Cla The pfalme is last and byddeth vs prayse. That first and last doth we behome:

Whan thyng s be past: and spent our dayes. Yet laudes shall last: wyth thankefull lone.

Alleiuya In heanen abone.

I Laudate i dominŭ in lanctis Prayle ye Sod of excellence, In his respect of holynes; And prayle ye by magnifycence, In syrmament of stablenes. We gro solutines.

D prayle ye hym: as Samour.
For his liveete actes: herograff:
And prayle ye hym: as governour
For his great power: patentiall.

most principal

3 D prayle ye bym: for maiety, In trampets found: effectuous: Omnipo And prayle yee bys: Authority, tentia. In late and harpermelodicule.

most Cabionse

4 D prayle ye hymiall kappent, In Tymbrell liverte : wyth dannie in quiere Sepientia And prayle ye hymilo provident In lydic Araung: in recordere: iwyth harly chere.

D prayle ye hym: all bountifull,
In Cymbals found: out lowe in flate:
Bonitas. And prayle ye him: so pytyfull:
In Cymbals sound: more mittigate.
Commis spiritus laudet Dominum. Full moderate

Dominum **Frymogerate** KK.iiii, Let Pfalme, CL.

4:4

Let all with breath: or lyte endued, Drivhat with found: is fortefied: Prayle out the Lord: in state renewed, For grace and power applied.

To none denyed.

Alleluya.

3 I chaunter cry: to all you here: 2 Pagele ye the Lood: with harty cheare.

M Oft laudable and mercifull God, beyng the fwete.
Tenor of all our harmony, which doolt here exer cife our hartes otherwhiles wyth fonges of teares and lamentations, and otherwhiles of ioy and gladnes. Graunte we befeche thee that after wee haue fonge vp our temporall fonges in praying of thy name, wee may at laft bee affociated to that heanenly quire aboue, to behold thy glorious maiestye wyth thy

.faintes, tho-rough &c.

FIN IS.



Gloria Patri for diners Metres.

gTo God on bye, In Trinitie,

in unitie agayne:

R eigne, power, and prayle, } to hym be genen, Amen.

To God on hye be prayfe,
The father first of myght:
To Christ his fonne: and their good sprite.
For ever due of ryght.

His name be blest: in unitie,
For ever one: in Trinitie:
From this tyme forth: as it hath bene,
Say we therto, Amen, Amen.

To God on hye: in Trinitie,
In vnitie: yet one agayne:
Reigne,power & praise:most due to see, s So mought it be
Be alway genen: of mortall men.
Say we Amen.

To God the father first of myght,
To Christ his sonne: both God and Lord:
To God of them: the hely sprite,
Though three yet one: in iust accorde,
Reigne, power, and prayse: as due by right,
elsewe all: in open sight.

With all our might.

Te Deum.

God we playle: the Lord most hye, Wishich host and reignst eternally: With hart a boyce in one accorde, Wie knowledge thee: to be the Lorde.

And all the earth: both worthip thee, As Lord and God: our king to be: All things were made: by word of thyne, Thou father art of power decine.

All nungels lowder to thee doth cryc: They lande thy name continually: The heavens and all the powers therin, Thy prayle to fpred: do never lymic.

To thee do cry: the mighty lysites, The Cherubins: all dayes and mights: And Ceraphin: both never celle: Thy lovely laudes: full out t'expecte.

And thus they crye: in Tweete accord, D holy, holy, holy Lord: Thou art of holfs: the guyde and boote, Thou Lord thou God: of Sabbaoth.

Thy maielly: and power of holle, Do speed the hencus: in glosy mole: The earth is fylde: with thy great fame, With thy great power: and glosiouse name.

Thapolites gard to glocioule, Extolithy name most precious: Which have by diedes of worthinesse, Set forth thy prayle and noblenes.

Te Deum.

The Godly band of prophets wyle, To prayle this God they whole benile: Which have declard thy holy will, From age to age: for ever kill.

The Party:s meeke: of army Aronge, Which pent they; bloud-far thee so longe: Do glorifye-thy bleffed name, And prayle thee Lord: thou most of same.

The holy church: through ivorid to impde, Do knowledge thee: the Lord and guyde: They do confesse: thy power and might. And knowledge thee: eche day and night.

The father God: eternally: Of power to great: and maiestye: That rulk and divels: in beanen aboue, As father, God: which bolt be love.

The church enen lo: most faythfully, Confesse in truth: and britye: That Tower of Arength: that holy one, Thy honozable: only sonne.

The holy church: confesseth eke, The holy spate: in fayth alyke: D blessed God: our harts enspyre, Thou holy Ghost thou comforter.

Thou art D Christ of glory kyng, And beame most bright: so glisteringe: Thy hart so kinde is knowne to all, Thou dieds for man to rid his thrall. So.ii. Of Father God: in mighty throne, Thou art D Thrill age latting sonne: Begot before the worlds were made, Or els of earth: soundation layde.

When thou did take: that worke on thee, Banking to bring: to therty: The Clirgines wombe: thou did accept, Por it abhord in nor it reject.

Withen thou habit flagne of death the darte, Of Sathans poiner and belt the fmarte: The heavenly gates: thou opendit free, Wo all that did belove on thee.

On Gods right hand: thou littell full mye: In equall power: and maieltye: With father God: in tulk accord, In heaven thou litll: D Christ our Lord.

Whe do beleve: when th'end shalbe, That thou shalt come in maiestye: Where thou shalt sit as judge to deme, Both quicke and dead: as thee beseme,

Helps thou therfore: thy fervants true, With thes do pray: with harts most due: Which thou redemble: of hart so good, With sheding out: thy precious bloud.

With thy good laynts: make them to be, So numbeed whole in company, I hat they may toy: in glozy tust:

From earth, from linne most clene discust.

Te Deum!

Br the good grace thy people lane, D Lozd there helpe: in thee they have: They put themfelfs: to thy god charge. D bleffe thou God: thone beritage.

Direct thou them: in thy right way, And gouerne them to the we may: And lift them bp: fog euer Mil. Gralt them bre by thy good will.

The thre D Lord do magnify. Still day by day continually, As lo D God: molt due it is. Tale should not be: therto remisse.

Thy mosthip afketh: the fame of bs. It is so good so bounteouse: The name to praple: we do entend. For ever world : withouten end.

This day preferue: our harts within. And kepe D God, our foules from finne: Touchlafe D Lard: to kepe bs pure. In thy good lawes our lines affure.

Haue mercy Lord on bs, we call. Haue mercy Aill byon be all. Without the which: we cannot frand. Tele claying the Arength: of thy good band.

Let merevlicht on be D Loed. Wic trust in thee: with one accord: tale do thus crave most carnestip. As we do put: our trult in thee.

The fong of the three Children.

An thé D Lord : I have my trut, In the my hope : and belpe to tult: Beholde D God : I Cand to the, Then let me not : confounded be.

IT he fong of the three Children.

Quire.

* Prayse ye the king of kinges,

Blesse ye the Lorde of same:

For ever prayse: and magnisse,

His blessed boly name,

Rectors.

Angelshie of God, The Lord your ornament: Pe heavens to clere: A waters eke, About the firmament.

Quire. * Prayle ve the kyng of kynges, Blede ve the Lord of fame. Blede pe the Loed of fame: For euer prayle : and magnifie, Ops bleffed boly name.

D all ye powers of God, Rectors. De lunne and moone allo: He starres of heavens: re showies a dewes, The Lordes rough wyndes that blow.

Quiere. * Prople ye the kyng of kynges, Bleffe pe the Lord of fame: For ever prayle : and magnifie. Hys bletted holy name.

The fong of the three Children.

Redors. O five and partifying heate,

Ne winters, Sommers all:

No dewes and frostes: pe frostes and cold,

Pe snowes and Pse that fal.

Quiere. * Prayle ye the kyng of hynges, Blede ye the Lord of fame: For ever prayle: and magnific, Hys bleded holy name.

Rectors. O nights and dayes to bright,

De lights, and darkenes dimme.

De lightnings cloudes, and earth to round,

Extoll and lande ye him.

Quiere. * Prayle ye the kyng of kynges, Blesse ye the Lord of fame: For ever prayle: and magniss, His blessed holy name.

Rectors. O hils and mountaynes great
Grene thyngs on earth that growe:
Pe wels and fpings, ye Seas and flouds,
And whales in deepes by low.

Quiere. * Prayle ye the kyng of kynges, Blede ye the Lord of fame: For ever prayle: and magnifie, Dys bleded holy name. Rectors. Dall pe festived foules,

De beastly and herds abjoade:

O pe the sonnes of mortall men,

O Israell prayse the Lord.

Quiere. * Pravle ve the king of kings, Blette ve the Lord of fame: For ever prayle: and magnify, his bletted holy name.

Rectors. O priests of God aboue,

And servants true of his:

De sprites and soules of righteous men

Extoll the Lord of bisse.

Quiere. * Prayle pe the kyng of kings, Bielle pe the Lord of same: For ener prayle and magnify, His blested holy name.

Rectors. D men of hart to niecke, And holy foules in mynde. D Anani, and Azari, And Azitaell to kynde.

Quiere. * Prayle pe the king of kings, Bleffe pe the Lord of fame:
For cuer prayle and magnify,
Pis bleffed holy name:

Benedictus

Benedictus.

Biest be God: of Janell, The Lorde & guide: we know full well De visited: hys people all, De them by grace-recemb from thall.

And raile he hath: labration, Well mighty now: for he eche one: Of Dands Rocke: lo bertuous, Vis fornaunces line: and noble house.

As he byb speake: in tymes of olde, By holy prophetes: monthes so tolde: Which were his will: to better than, And have bene since: the world began.

That we hould be : in fredome quite, And laued be : from enmies spite: To scepe the handes : and cruell state, Of all the men : that he do hate.

The mercy plight: to fathers lage, To them performe: from age to age, And the recount: bys noble acte, To call to minde: bys lacred pacte.

His othe to kepe: to two ne and plight, Lo Abraham: our fathers right: Uhich he in typic: to beunteous, Ulould inst performe: and gene to bs.

That we for id : from enmies handes, From cruell poke : of combrous bandes: Orght ferue tym Ayll : in icyfull cheare, Whishout all griefe; all care and feare.

Magnificat,

In holines and righteoutics, So hym to ferue: in Cablenes: Before hym thus: all boyde of Arife, Wo palle all dayes: of this our life.

And thou god child : that have the name, Df prophet great : most chiefe in fame: For thou that go : before Gods face, To thein before : hys wayes of grace.

To gene buto: his people fone, To knowledge healthes: falnation: This health to thew: the grace of his, Fo, all they; faultes: and finnes remiffe.

Through mercy great: and tender love, Df God the Lord: that raignes above: Wilherby the day: that spring from hie, The bilited: so iopfully.

Them lyght to gene: that placed be, In barkenes great: and miserie: And eke in thave: of death no lette, And guide our feite: in wayes of peace.

Plagnificat.

Plagnificat.

Plagnificat.

Plagnificat.

This he Lord: doth magnifie,

Thus he be be be been by his gret might,

Plant grace: that he bath plight.

Allo my sprite: both day and hower, Reioyceth in God: my saucour: Pot me my selfe: but the DL 020, I do extoll: in hartes accord.

Magnificat.

For he half thus: regarded mée, His handmayd true: of low degree: Wilhole pore ellate: and limple houle, He doth accept: lo bounteous.

And noin behold: the kyndreds all, Shall me henceforth: right bleffed call: So thou half layd: by thy god worde, As aungels boyce: both well recorde.

For he that is: most mighty tride, Hath me let bp: and magnified: By his god grace: he doth the same, For holy is: his worthy name.

And merry great: that he doth beare, Is theivd to all: that do bym feare: On kinredes all: by him alone, He helpes bs now: and hearth our mone.

Myth hys god arme: he Arength hath thewd, And feattred cleane: the proud and lewd: In their conceiptes and fanties vayne, This is our God: that Aill doth raigne.

The mighty downe: from leat he threw, And humble hartes: exalted due: Thus God hath done: by power to hie, The worldig riche: full low do lie.

The hungry louis: he filde in all, Myth eche god thong: lo liverall: The riche in wealth: lugth all their ray, With empty handes: he fent away.

TI.y.

Remembring Cill: hys grace that fell, 1995 forwaunt holpe: god Afraell: UThich promits was: our fathers gray And Abraham: hys fiede for age. Nunc dimittis.

Ded now thou lettest: thy fernant go, To pracefull rest thou good art so: Thy love to me: thou dook aforde According thereto: thy holy word.

For these my eyes saw happely, Health long desird so ernessly: Thy saving health: thou genesicalone, My eyes have seene salvation.

Which thou half thus: preparde aright, Before thy flock; and peoples light: They eyes do læithy louis entent, And goodnes great: which thou half lent.

To be a light: to Gentels all, To lighten them: that lye in thrail: That thy good flock: in ivy may direil, To glory great of Itraell.

Grace before meate.

Most louing Lordito thee we cry,
All us to victic our barde be nye;
Thy giftes to viein this repast,
And spoyle to make thereof in waste,
And that our want: while we do fyll,
Our hard and tong expectle none eneil.

Grace after meate.

Pleckerne by Lord: which all half wrought,
As thou of loue: by all half bought:
Refrell) our loules: with godly feare,
For these good giftes: kind hart to beare?
Our syme to spend: ech day by day,
Ar our lines ende: reidyce we may.

Qui-

Quicunque vult.

Ho faued will be before all thinges, He must true fayth: fast hold in all: which fafe & found who kepth it not exists that the perith shall.

This is the fayth: caloc Catholike, Guen through the world: full out so sambe: To serve one god: in Trinitie: In Trinitic: but one so nambe.

Confounding not: they, persons three, Their sublance sundred cannot be: The father, sonne: and holy golfe, Be divers yet: in persons three.

The godhed pet: of them all one, Df father, sonne, and holy Soprite: They? glozy lyke: their maiety, All one eternall, is aright.

The father such: the sonne is such, The holy gold: is such a lyke: The father hie: the sonne even so, The holy gold: bucreat ekc.

The father god: the found the spite, Incomprehensible they be all: Cternall god: eternall sonne, The holy gotte eterne we call.

Pet they not three: eternals be, But one they france: eternally: Pot three diffinct: in power or tyme, But one all whole: in buitle.

CT.ig

The father houge: of power he is, The fonne, the holy gholf even to, Pot their almighties to be laybe, But one almighty knowne no mo.

The father God: the sonne is God, The holy ghalf: even so is God Pot yet three Gods: but one is God, In all the world: so long and broade,

The Father Load: the Son is Load, The holly Cholicis truely Loade, Pot yet this Loads: but one is Load Wile lay and linge: in true accord.

As we ech person: God and Loth, Be bid by Christian truth to name: Forbioden so: we be by fayth, three gods or els: three lords to frame.

The Father made of none: not born, Of none begotten well we know: The forme of God: alone not made: Poscreated, begotten thoughe.

The sprite is instrof God and so Df Christ not got:proceding pet: Dne Father so:one son, one sprite, Pot thrise in name:these persons set.

In Erinity: not one beforne, Por pet behynde: more great or lete: Theie persons thrie: all equall be, Cterne a like: we must confesse.

Þ۵

Quicunque vule,

So that in all: this buity: In trinity: I say agayne: The trinity: in buity, Wie must abore: as one full playne.

Witho laved will be most rightly inge The Trinity: for looth even thus: And helth else also to think of Christe, Incarnate was: made stell for bs.

For this is tayth: both right a founds That we believe and instrontesse: That Jelus Christ: the sonne of God As God and man; our Lorde no lesse.

Dl God his lubstaunce, God begot, Befoze the worlde: was made in light And man be is of Paryes flesh, Dis nuother him: in world to bight.

De perfect God: and perfect man: De foule with reason most indued: De humayne field: subsillying is, By whome our nature was renned.

Chail equall is: in Deity, To Gov lo great: his father inst: Pet greater he: and Chail the lesse, For birth in manhoode to discust.

Tho though he be: both God & man, One Chill he is: in dede not tivo: To flesh his godhed did not chaunge, But taking flesh: on godhed so. TT. iii. Of fubitance whole: he is bundte, By person yet: he is but one, Is soule byth wit: and flesh one man One Chill is so: both God and man

Mho luffred death: for all our health, And downe he went in sprite to Hel: He did yet ryle: from death agayne, The thyrd day iull as scripture tellh.

Mo Henen he Kied and there he lifth On gods right hand which mighty is from whence he hall return to indge Ahe quick and beaderall right I wis

And when he comth: all men that ryle In bodies bead: revived agayne: And geve they thall: accompt full due of al their thoughts: \ works to plain.

And they that have done good I fage, Shall enter fure to life eterne: And they that have done evill, to fyis To darknes tall: that is externe.

This is the fapth: molt Catholike, Thich any man, if it miliake: And faythfully both not belove, Po wight him faued: once can make.

Veni creator.

Ome holy Choliceternall God, Which doll from God proceeds.
The father from and eke the found, One God as the do reads.

Dh bilite thon: our minds and harts, Thy beanchly grace infhire: That we in truth: and goddinelle, Pay let our whole delire.

Thou art D (prite: the comforter, In two e and hard diffresse: The heavenly gift: of God so highe, Which tongue cannot cryselle.

Thou fountagne art: and lively thring, Of top celestiall: The tyre so bright, the lone so cleare, and buction spirituals.

For thou in gifts: art manifold, Thereby Christs church doth stand: And wrights thy love: in southfull hartes, The power of God bys hand.

And like as thou: half promise made, Thou genest the speach of grace: That through thy belpe: the prayle of God, Pay sound in energylace.

D holy Cholicto mone our wits, Dende downe thyne heavenly light: Inflame our harts: our God to ferve, With love both day and night. UN.i.

Mur

Dur weaknes Arength: son fyrme hs Lord, Both fæble faynt and frayle: That nether flesh, the world, ne denill, In his do once prenagle.

Put backe from 65: our enemies, And graunt that woo obtayne: Swote peace of hart: with God and malt, From grudge and proude didayne.

And graunt D Lood, D leader lure, That we by the as guive: Pay fale elchoe: the mares of linne, From the no tyme to lybe.

And plenty Lord of thy good grace, Graunt ha we humble pray: Be thou our joy: and comforter, Lo scape that dreadfull day.

Dfliryle and foule: diffention, D Load diffolue the bands: And knit the knot: of peace and love, Through out all Chaffen lands.

Graunt is D Lord: through the toknow The Father most of might: That we of his: beloved some, Pay sure obtaine the light.

And that with perfect fable fapth, whe mought acknowledge the: The sprite of them of both A say, One Dod and persons thee.

Veni creator.

Be lande to God: the father bye, And God his forme public ye: Be prayle to God: the holy fyrite, One God in Crimity.

Pany we that Thailt-the landour, Touch late his spate to lend: To all which true: professe his name, Till all the world both ende.

THe 150. beyng the last Psalme, is a serious and ear nest inuitation to the prayles of God: and so most agreably placed, as last to knit up the ende of all that is treated in the fine several bookes of Psalmes so deuided by the Hebrues. In whiche fine bookes bee insparsed abroad matter of Prophecy of Christ and hys church, of History, of Doctrine, of Instruction, of Inuitation, of Exhartation, of Reformation, of Infultation, of Con folation, of Gloriation, of Invocation, of Obsecration, of Meditation, of Patience, and fuch lyke. So that all breath, voyce, and found of worde, funge, fayd, or thoughte, should tende wholy in the ende, to prayle the Lorde, whych is the first, the mydst, and finall worke, and sacrifice, wherunto all should be referred. Furthermore because in the thyrd, fourth, and fifth verses, onelye musicall instrumentes be recyted, lest they should be but bare instrumentes wythout distinction, or signification of found in them be added for supplement, the three appropriates ascribed to God in Trinitie, as Power and Authoritie, whereby all thynges were created and wrought Wysdome and Providence, wherby all thynges be justly gonerned and ruled.

Goodnes and Bountie, wherby all thinges be preferued, from whence procede all graces and giftes both

bodely and ghostly.

VV.ii. Thus

Thus this Pfalme whych is the last beyng conformable to that whych is the first, which is also tracted by certayne Triades describing the selicities of man doth resemble, the same not onely by Triades of verse but also by this Triade included in mystery, thoughe not expressely: So determining the chiefe and laste woorke, that this blessed man so described in all the course of his lyse should meditate, which acte in the next lyse he shall most perfectly do and performe.

Therfore the Chaunter is not vntymely broughte in for fresher remembraunce to proclayme once agayne hys joyfull Alleluya, to endether in to the glorye of God in Trinitie, the Father, the Sonne, and the Holy Ghoet, to whome be all honour, glory, and praise

cuerlastingly, Amen.

I For the Conjunction of Psalmes and tunes.

FITTY e ought to coniopne a lab time or long, with a lab inclaime. And a copfull time and longe with a copfull plaine. And an indifferent time and long, with a Plain

which goeth moifferently.

19 falmes of iop be such as be constitute in the third and fift place of Athanalius table, which be 19 falmes confolatory, and of thankelgeuring with they? Conjugates. Sad 19 faimes be fuch as be fet in the fourth common place, as Deprecatory, and Interpellatory. Indifferent beliebe as be in the first and second place, as 1920pheticall, or such as da teach and exhort, and fuch also as be mixte containing diners of the layd fine places: For a difference of tunes & fonces in this triple nature and directitie be vied the thre charectes of the thre common accentes, as the frarvaccene to joyfull fonges and tunes. The grave accept to fab. The circumflect accent to indifferent. Aut yet by this meanyng to preferibe a rule to prehibite any mans peculiar frient or eare. for an there be divertities of miles in mens palaces: So bee there in mens luicites, and to also in they cares. For what Plaine or fonge, one mans thirite thail indge grave and fad, fome other thall thinks it pleasaunt. And iobat one mans eare Chall thinke pleakums another Chall indge

find ne it is wer and lettere. And therefore in this binerline? I leave it to every mans spirite as Bod Spall move born ! and to enery many eare, as nature thall frame bym. I fet thys onely in example, for that it to agreed to my binder-Chandyng inwardly, and to myne care ontwardlye. But fuch conviations would there be in Plaines and fonces inho can actaphe to that grace, Omne tulit punctum. &c. which David expected and oblevued, who was a Christie an denine in spite, a pertette poete in bys Metre, and an expect mulicio in ordering of his infirmments and letting of his tunes acreably.

> Tiue bookes of Pfalmes according to the Hebrues.

The. i. from the. i. plainte buto the 41,

The.2.from.42.buto.72. The.3.from.73.buto.89. The.4.from.92.buto.106.

The.5.from.107.buto.150.

And they have in the end, cyther Fiat, Fiat, 02 els Amen, Alleluya.





The nature of the eyght tunes.

The first is make: devout to la.

The second sad in manery.

The second sad in manery.

The shird doth rage and roughly braym.

The sourth doth sawne and stattry playth,

The systh delight and laugheth the more,

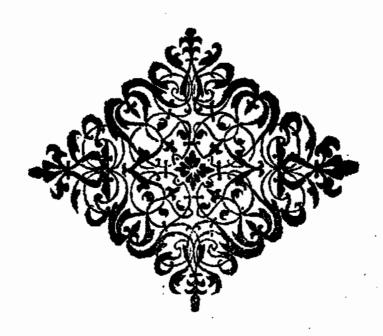
Ene six bewayleth: it weepeth full sore,

The second tredeth soute in froward rac

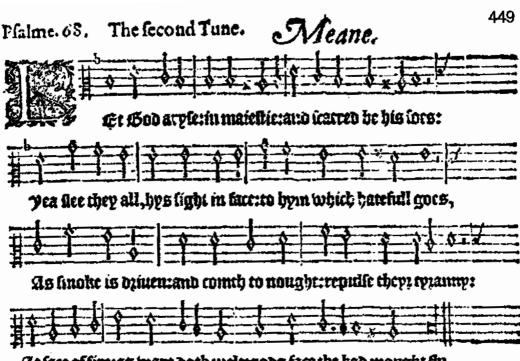
The eyghte goeth milde: in modest pace.

The fenenth tredeth Route: in frolugro race,

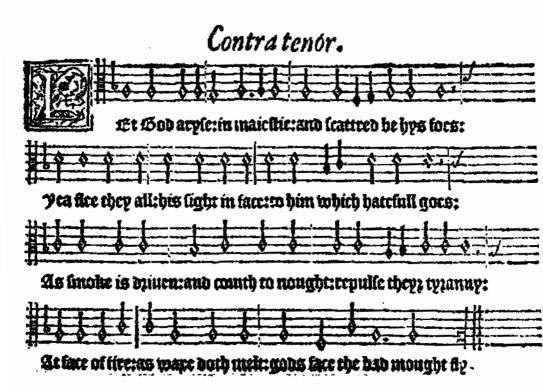
The Tenoz of these partes be for the people when they will fpug alone, the other parts, put for greater queets, of to fuche as will fong of blay them bimarelye.





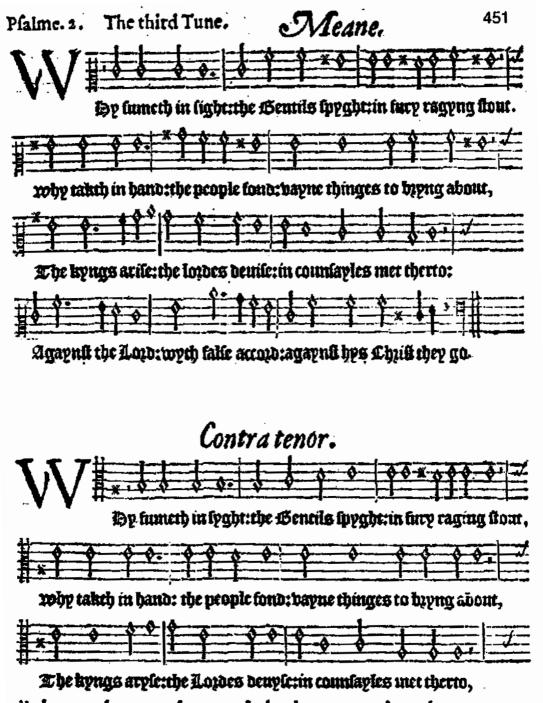


At face of fire; as wape both meltigods face the bad mought fly.









Agapult the Lord: whyth falls according against his Christ they go.







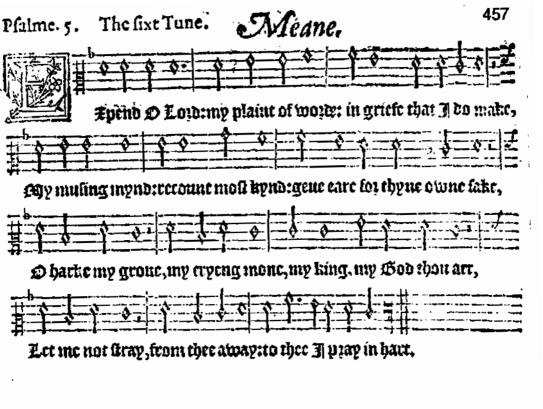


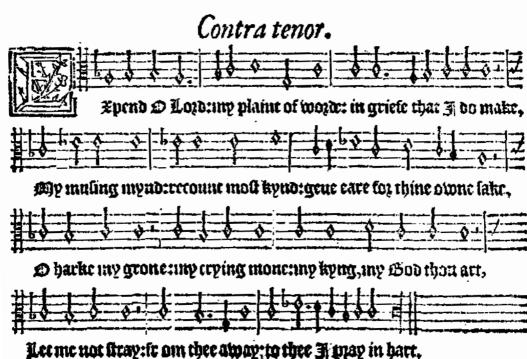
At Cayo cuen thus: when Chall I come: to lee Boos linely face.

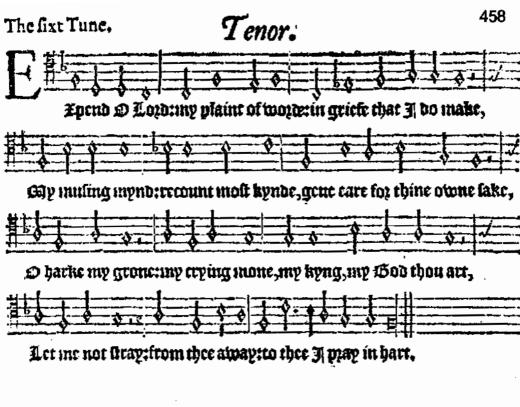
say louie did thirli to Bod: to Bod of lyfe and grace:

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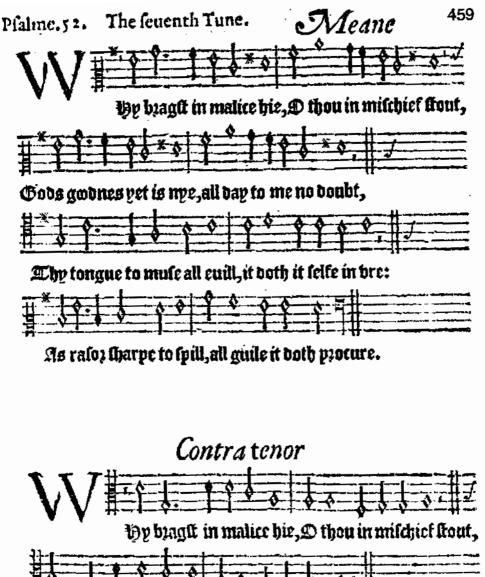


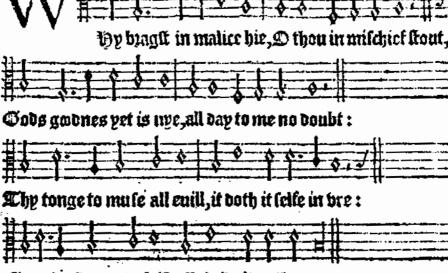




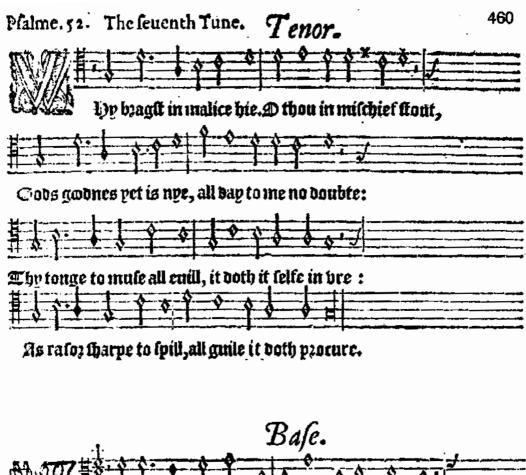




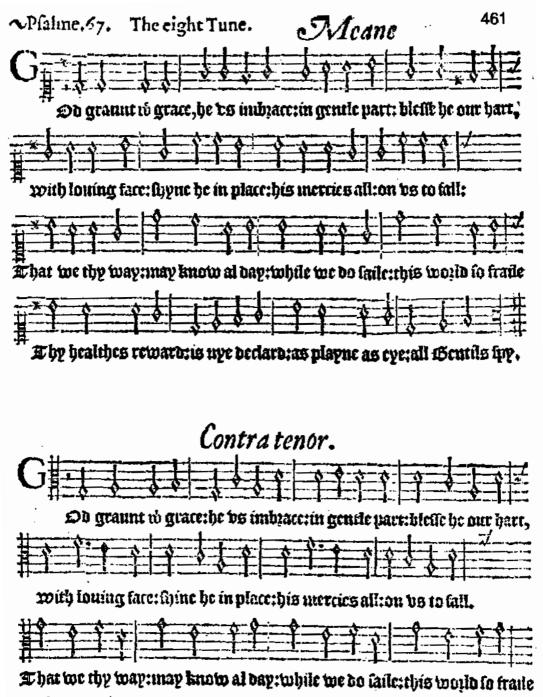




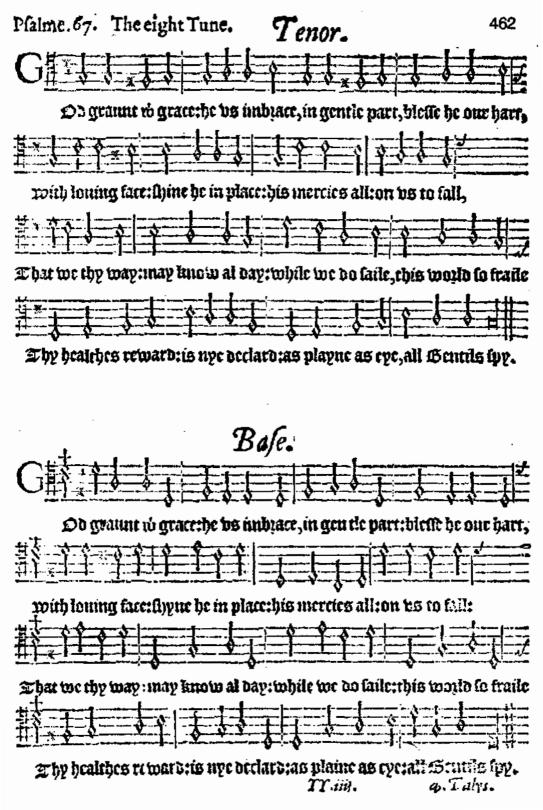
As rate; tharpe to spill, all guile it both procure.







Thy healthes reward: is tive declard: as playne as eye: all Wentils fpy.





g. Talys.

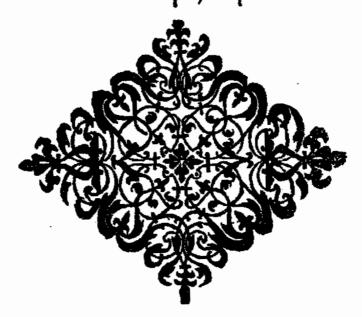
5 The Table,

	65	A Llandes be due to the	~		Gods mercies all.
	85	Against thy laude	/	129	Great griele 3 haus.
	92	A logical throng it is	1		Н.
~	103	Arple my louis.		12	Heipe Loed to hie.
\sim	119	A right op man.	\	13	How long wilt thou.
~	137	At waters lides.		17	Geare thou the right.
~	145	Arile 3 will.		36	Pereplayne do ye fee. *
	43	Ah indgeme God.		51	Bauemercy God.
	• •	В.	/	56	Bane mercy Dod.
	40	By Ment watch.		57	Baue mercy God.
~	72	Beltow D God.		,	I.
1		Bow bolune thyne care.	\sim	11	In Lord to great.
~	101	Both mercy meke.	/	18	I will lone thee.
1	124	But God himfelfe.	1	31	In the DL020.
	'	C.	/	34	I will gene thanckes.
	126	Confesse and prayle.		36	In midit of enil mas hart.
1	•	Come holy ghoft.		39 •	3 full becréev.
		Ď.		58	If full your mynd.
	9	Due thankes with long.	/	75.	In Jury God is known.
`		В.	1	116	I loued hause the Lozo.
8	5	Erpend D Lozd.			In depe excelle.
~	37	Entue thou not.		138	3 will D Lozd.
~	137	Ercept the Lozd.	ľ		L.
	42	Buen like in chale.	~	26	Lord indge my dáde.
	 	F.		30	Lozd the all tubole.
/	59	From all my foes.		68	Let God arife in maleffie
	,	Ğ	/	134	No ye all here.
	20	God graunt he heare.	~	, ,	Lozo now thou lettelf.
1	34	Geue thankes 3 will.			M.
/	48	Great is the Lozd.	$ _{\sim} $	1	Man bleft.
l٦	55	Beue eare D God.	~	22	Hy God, my God.
1	57	God pity me.	~	45	My hart breakth out.
$ \sim $	67	God graumt with grace.	/	δí	By crying heare D God.
1	82	God ftanoth in midit.	1	71	My truft D Loed.
12	87	God highly lone.		78	Py people kynde.
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The Table.

ı					_
卜	188	1999 louping Lord.		94	D God and Loid.
/	108	1999 hart D God.		95	D come in onc.
/	122	129 oft glad I was.	 ~	96	D fing to God.
~	131	De hart proud thinges,			Diopeallmen.
	1	My Coule the Lozd.		102	D Load to thee.
l	į	N.	~	104	D prayle my loule.
\sim	'81	Pow ling ye ioyfully.	1~	105	D prayle the Lord.
ĺ∼	115	Po prayle gene vs.	1/	107	D prayle the Lord.
\	143	Now heare my lute.	/	109	D God ing iog.
	''	0.	1~		D thanke and laud.
	13	D Laid how ill.	1		D bleft is hee.
	4	D God to hie.	1		D come and lee.
	6	D carpe not sowze-		135	D worthin thanke a praise
	7	D Lood in the.	\sim		D God thou halt.
/	8	DLoed our guide.			D Lord most god.
	26	D God of trust.	1	141	DL02d I haue.
~	25	D Lozd to thee.			D thou my soule.
	28	DLow Ing.	1		D fing buto the Lozd.
~	32	s bleft be they.	/	150	D prayle pe God.
	•	2D happy they be.	/		D God we prayte.
`	38	D Lozd to fore.	~	1	D blest be God.
/	43	D God eterne.			P.
`	44	D God to god.		35	Pleade thou D Lozd.
	46	Dur hope is God.			Prayle duely the Lord.
~	49	D heare pe out.		147	Paraple ve the Lozo.
>	54	Dlane me God.		148	Prayleyethe Lord.
1	60	Dod thou hatelt.			R.
	63	D God to the.	 	33	Reiopce in God.
~	64	D heare me Lozo,	\sim	66	Reiorce to God with joy.
	70	D God to me.		132	Kemember Lozo.
\sim	73	D good is God to Afraell.			S.
	79	D God fallen in.		62	Shall not my souic.
	83	D God our God.		69	Saue me D Lozd.
•	84	D God of hoffes.	\sim	98	Syng ye all new.
ン	90	D Lozd thou haft,	j (,	
		·			er ha

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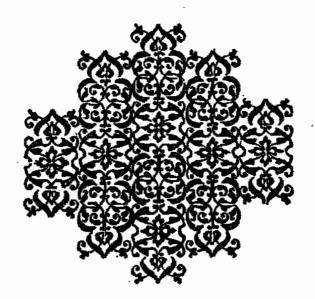
z-	•						
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		28	Ad te domine clamaui.	1~	118	Confitemini domino.	4
			Ad te leuzui.		136	Confitemini domino.	₹,
			Afferte domino.	K.	16	Conseruame.	
		78	Attendite popule.	l `		Credidi propter.	
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	\sim		Beatus qui intelligit.			Deus auribus.	
			Beatus vir qui.	1		Deus noster.	
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	 ~	-	Cantate domino, 2	1		Deus vltionum.	
	/		Cantate domino, 3	/		Deus laudem.	
	խ		Cœli enarrant.		1 16	Dilexi quoniam.	
		-	Confitebor. 1		18	Diligam te.	
			Confitebor. 2	/	110	Dixit dominus domin	٥.
	/	111	Confitebor. 3			Dixit infipiens.	1,
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~	24	Domini est terra.			Iudica me deus.
		Dominus illuminatio.	بدإ	26	Iudicame domine.
ん	93	Dominus regnauit.	1	1	
h	97	Dominus regnauit exul.		146	Landa anima.
	99	Dominus regnauit iras.		147	Lauda Hierufalem.
		_			Laudate pueri.
N	134	Ecce nunc benedicite.	•		Landate dominum.
1~	133	Ecce quam bonum.			Lenaui oculos.
/	50	Eripe me de ini.			Letatus fum.
/	190	Eripe me domine.	/	135	Laudate nomen.
7	45	Eructauit cor.		147	Laudate dominum.
~	145	Exaltabo te Deus.		148	Laudate dominu de cœl.
	30	Exaltabo te domine.		120	Laudate dominus in fan.
1	55	Exaudi Deus orationes.			
1/	61	Exaudi Deus depreca.		48	Magnus dominus.
h	64	Exaudi Deus orationes.		1-	Miscrere mei.
/	17	Exaudi deus iustitiam.	/	56	Miserere mei de.
N	10	Exaudiat te Dominus.	/	57	Miserere mei deus mise.
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Cum privilegio Regiæ Maiestatis.
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